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ABSTRACT

Nine programs chosen for the ways in which they involved adolescents in significant pursuits, either in solving their own problems or in helping adults solve theirs, are described. The programs serve as models for other attempts to aid adolescents toward feeling that they can make a difference in the world around them. Obstacles for youth enroute to adulthood--prolongment of adolescence, pervasive peer group culture, rapid change, mass media, growing numbers of youth in crisis, youth's increasing social commitment, and new laws on voting--stimulate the need for student action programs. The nine projects dealing with drugs, community health, tutoring, and teaching by adolescents, community action, film production, and a national student journal are examined for the problems they were designed to meet, their goals and operating procedures, and their benefits for the people involved. The strengths of these programs suggest the components of a model for other programs, described in terms of its key elements and practical guidelines, as well as some hopes and dreams for the future. A bibliography of background and practical documents concludes the publication. (JH)

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YOUTH INTO ADULT

NINE SELECTED YOUTH PROGRAMS

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BY MILDRED McCLOSKY WITH PETER KLEINBARD

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A PUBLICATION OF

THE NATIONAL COMMISSION ON RESOURCES FOR YOUTH, INC.

MARY CONWAY KOHLER, DIRECTOR

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YOUTH INTO ADULT

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FOREWORD

BY MARY CONWAY KOHLER

Few of us who are presently parents or grandparents of teenagers had to live through what adolescents are experiencing today in the process of growing into adulthood. We eased into maturity by being given responsibility gradually. There was always a place for us to try out the roles usually assumed by adults. We learned what was expected of us in the adult role by working alongside the adults; often they became our models. Most important, we felt needed because we recognized that much of the work we did was essential to the well-being of our families and of society.

If we reflect on the tasks we performed, we can see that we were carrying considerable responsibility for making decisions and that we were accountable for the results of these decisions. All of this helped lead us from the dependent childhood state to that of self-sufficient adulthood. Often our work let us see why an academic effort on our part was necessary. Sometimes it led us to an interest in a career which we later pursued.

Today all that is changed. There are no longer "boy wanted" or "girl wanted" ads in our local newspapers. The technological age we live in has very little use for the service of teenagers. This has prolonged what might be called the "state of adolescence." To "stay in school and do what you are told" is about the only option which young people are offered. Yet the urges and needs of adolescents to move into adulthood are the same, and with physical maturation occurring sooner, they assert themselves earlier. One of the strongest needs of adolescents is to feel they can make a difference in the world around them. This requirement, like many others, is the same today as when we were growing up.

To try to meet these needs is the reason why the National Commission on Resources for Youth was created. In 1967, a group of social scientists, educators, and businessmen banded together and formed the Commission to promote programs which would give young people an opportunity for experiential learning while they performed valuable services in their communities. The Commission began by identifying and validating those programs which were already in existence. It has collected more than 800 examples of such innovative programs. It has also initiated two programs to serve as models for adaptation elsewhere--Youth Tutoring Youth and the Day Care Youth Helper Program. The Commission has attempted to further the implementation of youth service programs by providing technical assistance and training for personnel of school systems and youth-serving agencies, and by the publication of many "how to" materials and a quarterly newsletter.

Soon after the Commission was created, Mrs. Mildred McClosky arrived in New York to stay a year. We asked her to work with us in identifying programs for the betterment of the community which were created by young people, either autonomously or in collaboration with adults, and which provided a learning experience for the youth involved that hopefully would facilitate their transition into adulthood. This book is the result.

We had known Mrs. McClosky as an innovative teacher of secondary and university students and for her excellent work over a ten-year period as curriculum coordinator and supervisor in the University of California Graduate Internship Program in Secondary Teacher Education. This program, initiated in 1953 by Clark Robinson, Dean Arthur Brownell and James C. Stone, provided instructive and supportive supervision for the in-service training of intern teachers. Many of the "externs" of the program are today the teachers who are fostering programs in the schools where youth service the community. One such person is Peter Kleinbard, co-author of this book. He had taught drama using older students as teachers of younger children, and was the co-founder of the Community High School in Berkeley, which was one of the first of the alternative high schools. He is presently on the staff of the Commission and editor of its newsletter, *Resources for Youth*.

The authors of *Youth Into Adult* visited many of the youth participation programs now in the files of the Commission before selecting for close examination the nine described in this book. The choice was made to illustrate both the variety of problems which different groups of young people face and the diverse ways in which they attempt to help themselves and their communities. The authors studied the selected programs in some depth. They taped interviews with the young people and program staffs. In the program descriptions they have tried to show that projects often grow out of problems which the young people face in the process of their growing into adulthood. The case studies are written for potential adaptors of programs, and they attempt to show how they can be set up, and how they function, and what must be included in order to provide a learning experience.

While the studies were completed more than two years ago, they have not been widely distributed until now. The increased demand from those who work with adolescents for materials on how to set up youth participation programs led us to make the manuscript available to the public. In order to update the material, a short paragraph entitled "Aftermath" has been added at the end of each study. It must be noted that not all the projects may be in existence at the time one reads this book. This situation is inherent in programs developed by young people. Their interest often switches as varying needs evolve. However, the descriptions remain pertinent for persons wishing to initiate similar programs.

We want to thank the directors and staff and the young people of each of the programs for their time and their patience in providing detailed information to us. They seem to have endless energy when they realize that their project might help get the message over that youth can and should participate. We also wish to thank members of the Commission staff for their unstinted extra effort: Katherine Randall and Janet Reberdy for copy-editing the manuscript, James Barrick and Barbara Thompson for typing it. The photographs were taken by Peter Kleinbard unless otherwise noted. To the Ford Foundation we want to express special appreciation. Their grant enabled us to make this study, as well as the one which will be reported in *New Roles for Youth in Schools and Community*, to be published in fall of 1974 by Citation Press.

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INTRODUCTION

SOME THOUGHTS ABOUT ADOLESCENCE

> One of the hazards for the adolescent is growing up toward adulthood and finding that he is 'on the outside looking in' and that there is no niche for him to fill, no place for him.[1]

MOST adolescents want what human beings in all ages and cultures usually want--to love and be loved, gain respect for achievement, have friends, play, create, work, produce, and find both order and stimulation in the environment. But in the crucial period in which young people struggle into maturity, these normal needs become more pressing. In addition there are other needs unique to our times.

Today one of the greatest agonies for youth is the postponing of adulthood, the dangerous, wasteful prolongation of adolescence. As young people reach biological fullness, characteristically they desire to explore new paths, and to try out adult roles. As they stretch toward maturity, they must learn both to exercise and to control their awakening powers. For this they require the opportunity to engage in significant social activities, and the recognition from older people that they are indeed progressing toward the adult status for which they yearn. In our present society we have failed to provide these needed transitions from youth to adulthood.

In more primitive cultures there are "rites-de-passages" celebrating adolescence as a period which begins with puberty and ends in adult obligations and privileges. Biological maturation is usually honored. Marriages are often prearranged; social and occupational roles are assigned. Thus adult status is quickly reached through simple routes that are clearly prescribed.

In freer and more complex societies like ours, where choices exist in religion, mating, education, and occupations, adolescence has become a torturous stage of delayed development. In addition to a plethora of difficult choices, vast and rapid social changes have occurred that have created a host of new obstacles for youth en route to adulthood. Even a brief examination of some of these forces demonstrates how arduous the journey has become.

1. Prolongation of Adolescence

Until very recently adolescence in America was of limited duration. Unless they went to college, young people were expected to support themselves upon graduation from high school or earlier.

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[1] *Normal Adolescence: Its Dynamic and Impact*, formulated by the Committee on Adolescence, Group for the Advancement of Psychiatry, N.Y., Charles Scriber's Sons, 1968, p. 82.

Once they obtained jobs, their adolescence was virtually ended. Partly because a technological age requires more schooling, partly because of the greater affluence of our society, adolescence no longer has a definite cut-off period. Now that post-graduate education has become essential in many fields, for some college youth a state of dependency continues on even into their thirties.

With increased automation and the need for advanced skills, employment possibilities have declined for the average teen-ager. As a consequence of longer periods of schooling and of fewer opportunities for unskilled jobs, more and more of our young people are indefinitely stuck in an adolescent limbo, despite their psychological need for involvement in the adult world, and their biological maturity. Ironically, present research studies indicate that today's young people are reaching puberty more rapidly. Both boys and girls are maturing physically about a year sooner than their parents did.

2. Pervasive Peer Group Culture

With the demise of the extended large families of the past, and with the growing separation of work from the home, many young people have become virtually locked into their own age group. Having little access to the everyday world of adults, adolescents have become heavily reliant on their peers. Without many adults to interact with on a daily basis, or numerous younger relatives to care for, adolescents have become increasingly a sub-species of their own, with teen-age language, customs, and values.

Although age segregation may have some desirable effects, most of the results are troublesome. One the positive side, today's adolescents have developed marked capabilities for sympathy and leadership within their own groups. Unfortunately, however, this interest in their peers is accompanied often with a suspicion of authority from outside, and a growing inability to relate easily to older or younger people.

3. Rapid Change

There is little that any of us can now depend on with certainty. Knowledge becomes outdated quickly. Fads and fashions wither fast. National and world politics shift and twist. Every day brings something startlingly new to absorb. Even the span of each generation grows shorter. Five years, sometimes even two, make a significant difference in outlook, style of dress, language, values and goals. Many adolescents can no longer fully understand their older brothers and sisters, while the gap separating them from their parents widens increasingly. Planning for adulthood becomes harder all the time, for how can one now plan anything for sure?

4. Mass Media

By the end of high school, the average person has spent approximately 18,000 hours sitting passively in front of television. Add the hours of watching movies, listening to radios, reading newspapers and magazines, and they far exceed the amount of time most young people give to formal schooling. Although we cannot yet fully gauge the effects of television and other forms of the mass media on the sensibilities and values of the young, we believe that they must have considerable impact.

Contemporary adolescents have been fully exposed to national issues of racism, poverty, pollution, sexism, war, crimes, and injustice. As the mass media have helped to make this nation smaller, countries abroad familiar, and even the moon accessible, young people have inevitably also become awakened to the vast international problems begging for solution.

5. Growing Numbers of Youth in Crisis

Each year more and more troubled youngsters leave home. Others remain with their families, but for them the family scene is filled with daily arguments about conflicting values, a battlefield rather than a haven. Some are in various crises of one kind or another--a bad trip, an unexpected pregnancy, an onslaught of suicidal depression, serious problems at school, or profound loneliness. Alarming numbers of defeated young people are succumbing to drugs and to strange religious cults either as a way out of life's complexities, or as a desperate means for personal excitement, challenge, and camaraderie.

6. Youth's Increased Social Commitment

In the 1960's, adolescents felt generally either obsolescent, or explosively impatient. Over-stimulated and under-used, some of them were no longer willing to sit back and wait for adults to cure the ills of society. They wanted to join with adults, or, if necessary, lead them in social action for peace, better housing and health conditions, more effective schooling, job training, and civil rights. Both privileged and underprivileged youth became more militant about their dissatisfactions. Witness the street riots of "the long hot summers," the number of student uprisings, the violent protests of the late Sixties. While in the past few years the dramatic outbursts of youth have mysteriously abated, we can never know when they might erupt again.

While some of our youth are now seeking private solutions for their malaise, **others** are throwing themselves eagerly into volunteer activities of social import. We have reason to believe that many more adolescents would like to become involved.

For example, in a nationwide survey of 2,000 high schoolers in 1970, 91 per cent of the students said that they would be willing to delay their own personal interests for a year to work on such problems as pollution, poverty, race, and education.

7. New Laws on Voting

During the Vietnam War, when many of the 18-21-year-old males were drafted for military duty, an appalling irony became evident. If young men could be called upon to die for their country in an unpopular war, should they not have the right to vote for or against such decisions? Partly in response to this overwhelming question, and partly in response to young people's growing restiveness with their prolonged adolescence, the right to vote at eighteen was granted to American youth. Thus, we, in a sense, have ritualized adolescent entrance into society by officially declaring eighteen a time of civic adulthood.

Maturity, however, cannot be legislated. To transform adolescents into adults, we need a multitude of bridges to the adult world. Adolescents require many growth experiences, and many responsible adult models. Young people have to see what happens or fails to happen when adults work together on significant tasks.

Young people need to experience firsthand the various career options and structures of the adult world. Trying out different work roles for themselves, adolescents can learn what more they need to learn. Only then can they begin to make informed choices about their own eventual career goals, and about the types of adults they might wish to become. Perhaps most important they need to know what they themselves are capable of doing right now. At a time of life when they are most energetic, and most in search of their unique identities, they require involvement in things they consider meaningful--now, not in some distant, far-off future.

The nine programs to be described in the following pages illustrate some of the many ways in which adolescents are involved in significant pursuits, either in solving their own problems or in helping adults solve theirs. Some of the projects were initiated by the young people themselves. In others, youth and adults work together in effective collaboration.

Each of the projects contains unique strengths and limitations. They are not necessarily suited to all communities, or equally appealing to different types of young people. We do believe, however, that every one of the programs selected for description fulfills an important need and is worth the close attention of anyone concerned with adolescents. Each project in its own way provides a bridge from youth to maturity.

The nine programs will be looked at for the problems they were designed to meet; their goals and operating procedures; and their benefits for the people involved. Wherever possible we reported firsthand observations of our own and used the spoken and written words of the participants themselves. In every case we highlighted the strengths of each program in order to suggest some concrete guidelines for other programs that might serve young people effectively.

After a detailed scrutiny of the distinguishing features of each project, in our final chapter we shall pull together their common elements and characteristics and thus move toward a conceptual model for "youth into adult" programs.

PROJECT COMMUNITY

BERKELEY, CALIFORNIA

A HEAD HOUSE--BEYOND DRUGS

ADOLESCENCE has always been a time for dreams, for idealism, for grandiose expectations. Unfortunately, many of today's youth must have disturbing dreams at best. Although we all suffer from FUTURE SHOCK, teenagers probably catch its most virulent form. Many feel alienated, troubled, frightened, unable either to find adults whom they can trust or other young people with whom they can genuinely communicate.

To meet the needs of such troubled youth, several new programs have been generated all over the country--hotlines and crises centers of all kinds. Usually they are makeshift without sufficient backing from the community to insure their continued existence. That such new services are needed is no longer debatable, but the form they should take still is. Most are frankly experimental, without time or money for studying similar developments or for evaluating their own efforts with care.

Of the many variations which have come to the attention of NCRY, there are two ambitious and comprehensive projects which provide contrasting models for meeting the needs of the mainstream teenagers who seek help: PROJECT COMMUNITY in Berkeley, California, and NUMBER NINE in New Haven, Connecticut. Both are situated in university towns and serve mainly white middle-class youngsters in conflict with the values of their parents. We will describe both of these programs, starting first with PROJECT COMMUNITY.

THURSDAY AFTERNOON
THE ONLY PLACE IN BERKELEY
THAT IS COMPLETELY
QUIET
(TAKE OFF YOUR SHOES AND JOIN US.)

WITH such posters, the project members lure others to enter their second home. Born out of the needs of youngsters in the Berkeley area to get "their heads on straight," Project Community synthesizes what many young people are looking for--a place to go, an important one, somewhere they can be with others struggling like themselves to find out who they are and what they might become. The project is appropriately named. It provides a "community" for youth--an exploration of dreams, fears, hopes, and bridges to adulthood.

Berkeley, California, has its share and more of troubled youth. Living in the shadow of the University in which turbulent student protests made profound impressions on the entire community, the young have had to come to terms dramatically with their own values. In the late nineteen-sixties and early seventies in Berkeley, it was not uncommon to see large numbers of junior and senior high school students--even some elementary--running along with angry mobs of college-age youth, championing a significant social cause--throwing rocks, taunting police, being clubbed, chased, fleeing from tear gas. Once safe at home, many were subjected to angry recriminations from their parents, for the community was widely divided on basic issues, and certainly about law and order.

Now there is the evergrowing drug scene, with drugs easier and easier to procure even in the eighth grade. Where some years ago junior high kids thought it daring to tipple in their parents' wine cellar, or sneak off into Tilden Park with beer cans, now they can get grass, Speed, LSD, amphetamines, downers, uppers--the whole bag--right at their school doorsteps, or a few short blocks away. On Telegraph Avenue in Berkeley anyone can see the daily living carnival of lost youth, young people from all over the country parading in weird dress the rejection of their home values. Far gone in their distance from conventional attitudes, some beg passersby unashamedly for pennies.

Middle-class parents, doctors, lawyers, respected administrators and professors of the University are increasingly fearful of what their offspring might be doing after school on any given day, assuming that they had gone to school at all. Some parents have children who disappear for a week at a time, only to be discovered by a concerned neighbor as "alive and well" but "turned on" or "freaked out" with a group of youngsters in Provo Park, directly across from the City Hall.

What a disturbing time for parents, as well as the youth in Berkeley! But we can no longer think of Berkeley as an isolated instance. Berkeley has become only the place where IT seems to happen first. Now there are scenes like this in thousands of communities over the country. What does it mean? What can adults do?

Dr. William F. Soskin of the Psychology Department of the University of California, Berkeley, Director of Project Community, is one adult who is doing something to meet the concerns of both parents and youth.

In an informal interview with us, Dr. Soskin related some of the project's evolution. He had established Project Community originally as a small drug program for teenagers. Sponsored by the University of California's Psychology Clinic, and financed first by the Rosenberg Foundation of San Francisco; subsequent grants from the National Institute of Mental Health and the Ford Foundation allowed the program to expand.

Dr. Soskin found that a drug program was too limiting. Working first with the troubled "acid heads" who had come for help, it became apparent to him that kids had been hurting for lots of other reasons. Some had used drugs largely because drug exploration was one of the few frontiers that adults whom they no longer trusted could not control. He discovered that many youth felt uncomfortably separated from adult society. Some were actually starved for adult companionship, but needed adults who could communicate with them on a nearly equal basis.

Most youngsters who came with a drug problem openly admitted that what they needed was to learn how to lead worthwhile lives. He found what they were saying eminently worth listening to. More and more Dr. Soskin became convinced that a new type of youth-serving institution was required. As he expressed it later in writing:

> Somewhere between a faltering church and seriously ailing school, in that limbo which is called adolescence, there appears to be a need for a whole new complex of educating institutions.
>
> One such institution certainly ought to have as its primary purpose to teach young people to come to understand themselves better .... It will help them to explore openness and honesty and dependency and trust--and also fear and anger and loneliness. It will help foster acceptance and enjoyment of oneself as alternatives to unreasonable, interminable striving. It will encourage quietude and reflection as an essential counterpart of action and the daily flood of sensory input....[1]

With such an idea in mind, the idea of Project Community was conceived. It was to be a new kind of youth program--"beyond drugs."

Here is how a brochure of Project Community explains its purpose:

> Probably no era in the history of mankind has witnessed such widespread social change as has occurred in this society since the beginning of this century....
>
> Youth is particularly subject to strain in this period. Institutions like family and school no longer adequately fulfill their

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[1] This statement is taken from an article by Dr. Soskin, "Project Community and the 'Good Life,'" *Impulse*, May 1970.

> historic function, on the one hand, and on the other, entirely new requirements have arisen which these older institutions are ill-equipped to fulfill unaided. Young people, as well as the adults who bear responsible relations to them, need entirely new resources with which to help make the transition from childhood to adulthood a creative and constructive experience.
>
> In the absence of such resources, many young people are forced to find their own adventure, resolution, and release in a sometimes chaotic and capricious world. Alongside their creative solutions, we see many of them dropping out, abusing drugs, and becoming estranged from their family and community.
>
> Project Community is an experience organizing within a single institution a variety of services to and for young people and their families, with the expectation that helping youth to find order and direction in the adolescent years will effect a significant decrease in their readiness to explore harmful solutions to social and personal strains of adolescence.

The Present Program

Dr. Soskin and his staff plus the youthful participants have, indeed, created an institution quite different from the public schools. They see Project Community as an autonomous addition to the school, an afterschool "Head House." Here, teenagers come to learn more about themselves, their feelings, thoughts, and habitual ways of responding to others.

Dr. Soskin believes strongly that the schools have great responsibilities of their own--basic learning skills to nurture, and important knowledge to impart. But here at Project Community unusual curriculum can be offered to help youth straighten out their confusions and connect more effectively with the real world. Project Community is not intended to replace the public schools, but to provide another type of needed human service.

The Staff

Although flexible, and open to new ideas, Dr. Soskin is a painstaking director who does not like to leave too much to chance. He has assembled a highly competent, diverse staff, selected both for their professional skills, and because they make good role-models for youth. The staff consists of a "house staff" that runs the basic day-to-day program (median age 29 and from a broad range of disciplines and work experiences) and a senior professional staff of ten, some of whom have joint appointments in the University of California's psychology department.

Membership in the Project

To be part of Project Community, participants have to be registered high school students and have parental consent. There are 140 accepted members at this time, with a waiting list of thirty to forty more. While Berkeley High allows the Project Staff to explain the program in Social Living classes, most of the active recruitment is by the members themselves.

The Setting

Project Community is housed now in a 50-year-old Spanish-type mansion, solid, somber -- a three-story former fraternity residence, a few blocks up from the north side of the University of California, in Berkeley, one mile's walk from Berkeley High. When you enter the building, you are struck by the sedate comfort of the surroundings. There are large, airy rooms, in which young people are relaxedly lounging, but there are none of the usual psychedelic paintings or decorations reflecting the teen-age world. The stress here is on the internal, serious exploration of basic values--there are no political posters to cover up or divert--no loud rock to narcotize the senses or take the youth away from their main task.

The Program

Open to any young person between the ages of 14 and 18 who is regularly enrolled in school, the program is voluntary, and cost-free for participants. Although it is largely an after-school program, in cooperation with Berkeley High and with parental permission, members may procure "released time" from school in the early afternoons, and with special arrangements they may receive 5 course credits a semester.

Why do they come to Project Community? What is happening here that the public school cannot provide? There are several unique strands of activities offered:

Primary Groups--groups consisting of 8-10 young people plus two adult staff members form the hard core of the program. Once a week for one-and-a-half-hour discussions, the youngsters help each other explore their thoughts, fears, hopes, hostilities, and confusions. Adult primary group co-leaders are there to help guide and control the increasingly deep explorations. As Dr. Soskin explains, the main purpose of the primary group is:

> ...to create a small, stable human unit in which members can, over time, explore the difficult and often painful, yet sometimes exhilaratingly rewarding process of coming to know one's self and to understand one's impact on other people. It also provides every member with a scheduled weekly occasion for dealing with personal issues

> and with a continuing source of emotional support through the inevitably stormy encounters of adolescence.[1]

There have been several variations of the primary group offered in addition--groups of boys alone and of girls alone. These have been highly successful and will be continued.

Self-Awareness

In addition to the Primary Groups, there is a set of curricular experiences designed to help members develop their own potential, and to relieve them of anxiety and strain. The present curriculum is frankly exploratory as the staff and youth attempt to discover together what is most appropriate and effective at various stages. Project members are expected to spend a second afternoon each week in a self-awareness sequence, which may ultimately include 10-15 workshop choices, each lasting from 6-10 weeks. Some of the units revolve around the following:

1. Focusing of Attention

Dr. Soskin believes that most adolescents today are overstimulated externally, and must learn how to gain inner peace. Members strive to free themselves from recurrent preoccupations and work towards periods of conscious inner quietude.

2. Body Awareness

In this unit, members are helped to move more freely. One sequence encourages free expression of motor impulses and tension-free states. The second sequence focuses on slow, stylized motion rather than free expression. The psychology and movement of dancing is explored.

3. Delving

In a variation of a technique developed by European psychologists in the last decade, project members are involved in "delving"--a series of "guided daydreams." Participants in groups of ten or twelve are taken through universal themes of fears, aspirations and other strong emotions. General discussions follow, in which the participants share their individual experiences with the others. Delving is offered as a health-giving alternative to drug taking. Here the "trips" can be shared, examined in depth, and positive strengths derived from the insights obtained.

4. Perception

To develop new ways for the youth to perceive themselves and their environment, the staff is assembling and developing art materials, photographic images, video equipment, and philosophic discussions of the nature of evidence. The purpose is to help project members learn new ways to look at their environment, and to free themselves from any habitually narrow or rigid thinking.

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[1] *PROJECT COMMUNITY: Therapeutic Explorations with Adolescents*, Proposal submitted to National Institute of Mental Health, February-March, 1970, p. 7.

5. Cross-generational Groups

Project Community hopes to provide more than a haven for youth. One of its goals is to serve as an "intermediary, interpreter, and facilitator on behalf of its members in relation to the adult community." Several methods are being used to accomplish this end.

First, the project is set up to include many young adults on the staff, in order to make thoughtful dialogue and informal discussions with adults always available.

Second, there are youth-parent weekly discussion groups consisting of four to five adolescents and an equal number of parents of other members. These are conducted under the guidance of a trained adult group leader with one of the adolescents serving as co-leader. They meet weekly in the evening for one-and-a-half to two hours. Some special groupings have been formed for mothers and daughters, and others for sons and fathers. In each of them care is taken to have project members separated from members of their own family. In this way deep understanding of different generations can be gained without adding intrafamilial pressures.

Project Community tries to help youth work better with the three main authority groups in their lives--parents, teachers, and police. A problem with one or more of these groups is probably what impelled members to seek Project Community originally.

Present plans include forming new groups of adult-youth combinations--one with representatives of the Berkeley Police Department, and then, perhaps, with probation officers and teachers. Each project member might then participate in a six-to-eight week sequence with each group.

The Parents' Program

Dr. Soskin strongly believes that it is unwise to "promote changes in young people without at least familiarizing parents with the experiences provided their offspring. Otherwise, we only increase the so-called generation gap."[1] He feels that strains in families develop in good part because adults have too little direct knowledge of adolescent culture, and too little opportunity to discuss with other parents the problems they are all facing with today's teenagers.

For parents, Project Community runs a semester-long evening program which includes primary groups in addition to the cross-generational groups described earlier; self-awareness groups; workshops on the psychology of adolescence; and field trips for adults. (In the spring of 1969, 70 parents signed up.) Future plans call for periodic weekend retreats for groups of parents and staff, with seminars on the changing nature of the family and parental roles.

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[1] Project Proposal submitted to The National Institute of Mental Health, February-March, 1970, p. 11.

The project hopes also to develop "surrogate" families--sets of "adoptive" parents with a few youth to go off for retreats together and act in some ways as a secondary family (with the cooperation of primary parents, of course). Other ideas which may be pursued include family-exchange programs in which youngsters could exchange stays in each other's households.

Community Activities

In addition to the primary groups and the self-awareness sequence, adolescent project members are expected to spend a third afternoon a week on "community" activities. These vary considerably--from picking up beer cans and cleaning out trash from brooks, to renovating Project Community's home, attending city council meetings, or even helping "cool" the streets when protests arise. At times, the community activity may take the form of a quiet but painstaking inquiry into the "good life" they want for themselves and society.

The community strand is the more fluid part of the program. The basic curriculum of primary groups and awareness workshops is carefully structured, but the whole area of community experiences is determined largely by the suggestions of the youth. Although staff members work with them, each adolescent is expected to contribute ideas and accept responsibility for the projects planned. Some have been fairly ambitious--like building a hogan up in the Sierra Mountains, or helping Indians build houses in the St. Helena region in California.

Informal Aspects of the Project

One of the major keys to the success of the project may rest in the general atmosphere established in the project home. There young people after a trying day at school can relax from the day's tensions. Often they find themselves greeted by the fragrant smells of home-cooked food, freshly baked bread and hot simmering soup on cold days. There in the large kitchen, where communal "snacking" and just "being together" is an important part of the feelings the project encourages, the youth learn that the kitchen is for their use also. Last Thanksgiving the project members by themselves prepared a Thanksgiving feast for the entire membership--their own idea.

Kids talking about the project reveal its growing impact on their lives. For example:

> First, I saw it as a way of getting out of a class at school (since we get credit here) and I was at first against giving after-school time. But now it's such a homey place and I wonder how I could have gone without it before.

And this emotional response -- "God, I need this family. My family is too small for all my feeling."

Evaluation of the Project

Anyone visiting Project Community can see with his own eyes that good things are happening, but the project does not rely on subjective observations alone for evaluating its effects upon the members. From the beginning of the project, all records have been carefully kept, with the progress of each member painstakingly noted. (The individual records, of course,are kept strictly confidential.) For example, records are kept about drugs used, types of drugs, changing choices, and frequency. The statistical patterns of drug use are determined. For many of the participants, a significant drop in the use of harmful drugs can be documented.

Some Concerns

Undoubtedly, Project Community works well for the kids who join, and it appears to be helping their parents, also. But despite the undeniable success of the project so far, there remains one continuing problem--namely, money. It takes a lot of money to run a project like this--with its high standards and many-pronged program. Professional help is an important part of Dr. Soskin's design, and professionals cost money. So far the grants that Project Community obtained have been quite generous--but will they continue? How can the project be permanently funded? And where can the money be found for establishing the additional "community houses" that are needed in the Bay area? So far Project Community has had to live precariously from grant to grant.

Some Future Goals of Project Community

If funding is obtained, Dr. Soskin hopes to steer Project Community into two major directions:

1. Training people to set up similar institutions elsewhere.

2. Opening up additional "community houses" for youth. Project Community has just started a satellite, parallel Project Community in conjunction with the Athenian School in California. Ideally, Dr. Soskin would like to launch several additional houses in Berkeley, at the ratio of one house for every 150 teenagers.

SOME OVERALL STRENGTHS OF PROJECT COMMUNITY

WE believe that Project Community provides one excellent model of a youth-serving institution adapted to the pressing needs of contemporary adolescents and their milieu. Some of its excellence can be traced to the following characteristics and strengths:

1. Project Community Provides an "Extended Family"--a Community for Adolescents. The project has become an important "second" home for its youthful members. It offers the adolescents a new social group to which they belong, and in which they can feel cared for by significant others. In no way is this "second" family meant to replace their biological one, but rather to meet some of the needs that today's small and often strained families now cannot--especially during the stressful period of adolescence.

Dr. Soskin explains:

> Not that they renounce the other family, but obviously for a great many of them adolescence and its attendant struggles put such a strain on the parental family relations that young people welcome membership in a new social constellation. They want respite from parental criticism and control. They struggle for autonomy, yet want affection, and often must forego one to satisfy the other. They search for relationships with adults who seem to understand their point of view. They want more companionship than is usually possible in a small family enclave where persons of different ages have markedly different interests and needs. They want to spend more time with congenial peers.

Project Community meets a commendable number of these needs of family and community.

2. It Nurtures the Growth of Adolescents in Important Ways. Project Community helps troubled youth face their emotional problems without letting them feel stigmatized as "sick." Here all therapy is cast into a positive, health-giving mold. No member is ever made to feel ashamed that he needs help. Instead most youth come to feel privileged for belonging to Project Community. Here they are helped to become fully functioning, healthier-than-normal adolescents. The skills they obtain in interpersonal relations and increased self-awareness provide them with superior strength to handle situations outside Project Community and enhance their potential for leadership in the future.

Note: Adults in the cross-generational groupings comment frequently on the sophistication of the adolescents in their group for handling group problems. (The adolescents have had a year of primary groups and workshops before they are placed in these mixed seminars.)

Project Community provides adolescents with sympathetic understanding of adults as well as of their own peer group.

At Project Community there are many adult staff members with whom the adolescents can develop and sustain close, warm relationships. They are adults they can trust, and who can serve as inspiring models.

But the young people are also helped to become more understanding of their own families and to work more positively with them in solving mutual problems.

3. Project Community Offers One Effective Pattern for Youth-Adult Collaboration. Dr. Soskin is firmly committed to the responsibilities of adults in meeting the needs of today's adolescents. He has a strong sense of what adults should do, and what adolescents must do in order to become adults themselves. He says:

> Drugs and a number of other serious problems young people face in large measure develop because the adult community has not been sufficiently attentive to the needs of youth. Large numbers of kids who are on drugs do not need drug programs. They will either diminish or abandon the use of drugs when more rewarding opportunities present themselves.
>
> These cannot be created by the youth themselves. Many youth are full of idealism and have very high personal and social goals and a fantastic amount of energy which can be directed either toward constructive or destructive personal ends or squandered in aimless pursuits. For adults to do nothing to help solve the problems of youth is probably socially criminal. On the other hand, for adults to preempt or dictate the solutions is also criminal.
>
> Young people really want some kind of direction and guidance from adults. If it is offered in a context which gives them ample room to choose and test for themselves, they respect such sources of aid.

4. While Project Community Insists on Important Roles and Responsibilities for Adults, It is Adolescents and Their Needs that Provide the Major Focus. Always the adolescents themselves are on center stage--their problems, their needs, and their potential for growth. The aim of Project Community is to have the youth grow into more co-equal relations with the staff and to gradually assume more responsibility in

implementing the program. Dr. Soskin believes that adults generally underestimate the powers of young people. He insists that there are many circumstances in which 15 year olds can act like men, and most adults neither recognize nor honor this often enough. The project tries to provide many areas in which the youth can be partners with adults, and occasionally their leaders.

In the community area, for example, the youth initiate the projects to be undertaken, and have great responsibility for carrying them out. Staff assist them, rather than the other way round.

In the cross-generation groups, the adolescents play somewhat more than equal roles. First, they have had prior training in groups before they are participants with the adults, and because of this they have the edge over those adults entering group situations for the first time. In these cross-generation groups one adolescent always serves as co-leader with the adult staff member.

In all curriculum areas, the curriculum reflects the responses of the youth to the program, and changes accordingly whenever indicated. Transforming youth into adult--that is what Project Community is mainly about.

5. Project Community Helps Adults Understand Their Teenagers. The primary groups, cross-generation groups, and various workshops provide all too rare opportunities for parents today. Here they can talk with other parents and sympathetic, knowledgeable adults, and they can learn from adolescents also.

With all the divisiveness that exists today between youth and adults such cross-generational approaches are desperately needed. Project Community is to be congratulated for pioneering in this direction.

6. Project Community has Unusually High Standards for Blending the Academic with the Innovative. Dr. Soskin, an eminently respected psychologist and researcher in his own right, has insisted that Project Community maintain the high standards he has known as an academician. All members of the staff are carefully selected. Evaluation is thorough and professional throughout. (Dr. Sheldon J. Korchin, Head of the Psychology Clinic at the University of California, is principal investigator of the project's several grants.)

Yet Project Community is daringly innovative also. The project tries out new approaches all the time, borrowing them freely from diverse disciplines and practices, and inventing new ones. Although this is always done with great care and for sound reasons, no rigidity is allowed to set in; better ideas are always sought; evaluation of their effectiveness is constant; and findings are fed back into restructuring the program whenever appropriate.

7. Project Community has Great Possibilities as a Training Program for new Types of Therapy for Youth. Dr. Soskin

can document that the therapy offered the adolescents in Project Community has as much impact on them as the psychiatric services generally offered such youth. The non-professional staff, the junior staff, have demonstrated also that when trained carefully in such a setting, the right kind of adults can become powerful therapists also. Project Community offers unusual potential as an institution for preparing a new type of adult therapist.

Quite obviously Project Community is a worthwhile youth program. Its high goals for youth, their parents, and the community are admirably conceived, and impressively executed. The project has both immediate use and future potential. No matter what eventually happens to Project Community it has already provided an inspiring example of what can be done for and with youth today. We close with Dr. Soskin's own words about this:

> Whether Project Community will survive is problematical. Such experiments are costly and officials are not disposed to providing 'luxuries' for our youth in these times. Even if it does survive, we are unsure what Project Community might become, or should become. If it serves only for a brief time to dare others to think boldly about what education for our youth might be, it will have served its purpose well.[1]

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[1] "Project Community and the Children of the 'Good Life,'" from *Impulse*, May 1970 (from pre-publication copy).

AFTERMATH

THE major change at Project Community has been that it is no longer solely an after-school program. It has moved into the schools at their invitation. The number of full-time staff fluctuates, but there are 18 to 20 working with 80 students each at Berkeley High, Concord High, and 20 students at Olympic High.

Students get credit for work in Project Community. They enroll in it as an elective running for the full school year. They commit themselves to two hour-and-a-half blocks of time. They meet each week in groups and also take occasional weekend outings.

There are two kinds of groups. The first is the primary group in which two trained co-leaders guide eight or ten adolescents in verbal interaction and problem-solving. The senior co-leader is someone who has had at least a year's experience in the project; the junior co-leader is either a new staff member or an intern from the University of California.

The second kind of group activity consists of a series of workshops to provide experiential environments. Five are offered. One is a directed exploration of daydreams and fantasies; another is a body movement course which endeavors to develop self-esteem through physical appreciation of oneself; in a third, called Wilderness Ways, students are encouraged to see the connections between internal and external environments. In that course, one of the requirements is for ten students to take a three-day backpacking trip with a trained co-leader and an assistant.

The aims of Project Community are now to introduce a viable, packaged program which can be inserted in the high school curriculum and to train teachers in the methods of affective education.

NUMBER NINE

NEW HAVEN, CONNECTICUT

A CRISIS CENTER WHERE YOU CAN BE SAFE, OPEN AND FREE

THREE thousand miles across the country in New Haven, Connecticut, a contrasting type of youth program is evolving -- NUMBER NINE: A CRISIS CENTER FOR YOUNG PEOPLE. Unlike PROJECT COMMUNITY, this center was designed, initiated, and implemented by youth. NUMBER NINE represents a growing tendency of today's idealistic and committed youth to create their own institutions, to develop social experiments which reflect their special needs and style.

The Setting for Number Nine

If you walk along one of New Haven's less appealing streets in the industrial area at 266 State Street, a few short blocks from the downtown section, you will see an old, three-story former warehouse with a storefront of boarded windows painted psychedelically in blues, greens, fuchsias, mauves, with a large 266 on one window and a welcoming message on the other. It reads:

NUMBER NINE

Is OPEN - KNOCK THREE TIMES
WE WANT TO BE A PLACE
WHERE YOU CAN BE SAFE, OPEN, AND REAL
WE OFFER SUPPORT, GUIDES
FOR ANY PERSONAL TRIPS
NOT BEING FORCED ON OTHERS
AND VARIOUS THINGS (EVENTS)
YOU CAN GET INTO....

LOVE/PEACE

When you open the door, Number Nine has the look and sound of a teen-age hangout. It is dimly lit, music is playing loudly, the walls are painted strong colors. Furnishings consist of old sofas, worn rugs, stuffed chairs, and some cots with Indian spreads and pillows strewn on them. At 3:30 in the afternoon there are several young people talking together in clusters; a few are stretched out alone on the cots while others are involved in fixing up the house. (Evidently Number Nine is always being renovated by the participants.) There is the flurry and hum of many different things happening at once.

The *Crisis Counseling Center* is upstairs. This includes a room in which a number of telephones are set up on long tables. A voluntary staff of serious-looking young people are stationed there to answer the calls as they come in -- calls about loneliness, suicidal feelings, bad "trips" or whatever. There are also two small counseling rooms, a sitting room, an office, and a large staff meeting room. Here, too, walls have been painted bright colors -- one room is a deep yellow with decorations of large green flowers hand-painted on them (floor to ceiling flowers in some cases.) There are window seats with cushions, more old sofas and chairs. The ambiance is that of the dishevelled comfort so voguish with today's young.

Next to the office, a bulletin board announces various items of interest -- schedules of house activities, special events going on in the community or elsewhere. In another room, a staff member holds a seminar on crisis counseling for which both high school and college students can get academic credit.

How Number Nine Began

October-December, 1969. Three people were primarily responsible for starting Number Nine -- Ted Clark, sponsored by the United Church; Dennis Jaffe, sponsored by the Drug Dependence Unit; and Yvonne Durchfort, sponsored by the local antipoverty agency. Each was determined to create a shelter for troubled youth.

Dennis Jaffe's personal history is worth describing here, for it demonstrates the values and motivations of some of our more socially committed youth today. Dennis, a gifted student, and the son of a high school principal, began as an undergraduate at Yale University with a philosophy major. He thought he might want to go on to medical school and become a psychoanalyst. But he was not sure. To test out whether or not the field of medicine was right for him, he worked as a volunteer at a mental hospital. There he found conditions so depressing and the help offered to youth so inadequate in his view that he became determined to devise new services for today's disturbed young people.

With a group of similarly concerned students at Yale, Dennis founded a Halfway House for youth when they get out of mental hospitals. He lived and worked there while he obtained a master's degree in Yale's Department of Administrative Sciences. Although he was offered a fellowship to continue for a doctorate, he chose instead to leave the University for a while in order to develop more needed projects for young people.

To widen his perspective of possibilities, he spent a summer looking at various youth hostels, programs, and free schools in London. When he returned to New Haven, he met Ted Clark and Yvonne Durchfort (now his wife) and together they conceived a multi-purpose program for kids in trouble.

They began Number Nine without any foundation funds in order to determine first the needs of adolescents in the area, the kind of program they might want, and to demonstrate that non-professional young people could be competent enough to run such a program. The name they chose, Number Nine, was taken from a Beatles' song.

It would be easy to remember. The directors correctly predicted. Their first facility was a storefront procured free from New Haven's Redevelopment Authority. Phones were installed on credit, and an emergency crash pad borrowed from the nearby Free School. Number Nine opened by advertising that a 24-hour emergency phone for young people would be available. Problems would be dealt with confidentially and without charge. A few excerpts from their first brochure show the nature of their appeal, and the services they hoped to deliver:

> Number 9...is a center for people under 25 who have difficulties that someone else might help them work out, or who have no place to go. It is open 24 hours a day, and there are always people there to talk about problems with, no matter how big or little, face to face or by telephone at 787-2127.
>
> *Number 9 is what's missing from the lives of many youth today.* It is an alternative to indifference, loneliness, and giving up. Number 9 is young people who care about young people, who care about growing up human, who want to help as a way of life....
>
> *Number 9 offers counseling, legal and medical aid, referral to helpful agencies or support*....The world can trap young people, and they may not know the places that already exist to help them...Number 9 itself never charges for anything.
>
> ...*the staff of Number 9 is young.* The people helping youth are often those who themselves have received help from Number 9. Anyone can volunteer to help work here. Anyone can learn to help others. Number 9 provides training, support, and professional consultants to those who would like to help others.
>
> *Number 9 is a community*, and is growing....By attracting people who have problems or are disaffected with some parts of our society, Number 9 hopes to get people together to propose alternatives and long-term solutions to the problems which sometimes cause crises -- depressions, political helplessness, lack of relevant employment, inability to connect with others. We hope to buy a large house as soon as we raise the funds, for some of our staff and some of the people who need a place to stay, and to create a living center for youth. We hope to encourage others to live and work together to solve problems and build a community which offers hope rather than frustration....

Judging from the response both in the number of phone calls for counseling, and the number of volunteers offering their services, the appeal worked. In fact, Number Nine was swamped.

On the basis of the demonstrated need for such a project, the young directors were able to procure funds from the New Haven and Carolyn Foundations. With this money, they hired some full-time staff, renovated the storefront building and purchased an old house to serve as a residential adjunct.

Present Goals of Number Nine

1. Helping youth in trouble.

This remains a major goal, for a crisis center is still desperately needed. But from the beginning, Number Nine has also been modeling a new type of institution for youth.

> Number Nine was originally started as an experimental method to reach young people, and have them describe a program which would meet their needs. The hypothesis was that existing programs failed to meet the needs of a large number of adolescents. In the process of learning about the problems facing young people through intimate counseling relationships in person, and over the phone, we discovered a basic value orientation among young people radically different from the value system basic to existing institutions. This difference seemed to prevent young people from being able to use any program other than one designed to meet their needs, desires, and values. *Nine then began to grow into a fullscale attempt to create such a program.*[1]

Staff members are convinced that most programs which rely on adult professionals using young people only as a "front" have failed, whereas those basically initiated by young people who call on skilled adults and professional agencies when needed are more successful.

Along with its desire to help troubled young people, Number Nine is determined to demonstrate the uses of a new type of institution -- a program conceived and directed by young people. Beginning with the needs of youth in crisis situations, they hope to work out a flexible, responsive program with a largely non-professional young staff.

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[1] From *Number Nine Report*, December, 1970.

THE BASIC PROGRAM

Crisis Counseling

Number Nine continues to operate as a crisis center. This remains its major service. Several thousand young people -- from the local high schools, colleges, and the "street/hip/freak" community called in or visited Number Nine for crisis counseling in the first year of its operation (1969-1970). Ever since, the calls keep coming in and the staff expanding. (See attached chart for actual breakdown of the types of calls and problems treated.)

Usually the calls concern one or more of the following problems:

-- unwanted pregnancies
-- bad drug trips
-- difficulties at school
-- boy/girl relationships
-- family conflicts
-- loneliness and depression

Many youngsters drop in for similar reasons.

What kind of answers or help do these teenagers get? This is how the directors of the Number Nine describe their approach:

> We deal with a young person's entire situation by letting him talk it out, encouraging the expression of deep feelings often blocked by inhibitions or fears, clarifying the situation through questions, reactions, and ideas, providing support through personal responsiveness, and a willingness to take risks to be helpful, and bringing together any relevant individuals, the young person's family, or other agencies when it seems called for, but never dividing or ignoring our primary responsibility to our client, unless he or she asks us to do so, for example in the case where a private psychotherapist is working with the young person at the request of the parents.... [1]

The basic principle behind Number Nine's crisis intervention is their belief that anyone in difficulty should benefit from

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[1] *Progress Report of Number Nine*, written by Dennis and Yvonne Jaffee, and Ted Clark, December, 1970.

ILLUSTRATIVE CHART

SIX MONTHS OF NUMBER NINE

	Oct. 13 - - Nov.	Dec.	Jan.	Feb.	Mar.	Total
STOREFRONT COUNSELING:	39	68	191	178	282	758
Individual sessions:	30	53	143	125	168	519
Family sessions:	9	15	40	26	43	133
Groups (couples, friends):	-	-	8	27	71	106
TELEPHONE COUNSELING:	75	145	189	167	305	881
Family pressures:	9	19	34	29	73	
Anxious, upset, depressed:	18	43	45	55	71	
Sex and dating issues:	14	39	44	36	72	
Drug related problems:	8	12	29	31	51	
School difficulties:	6	9	11	10	22	
Suicidal feelings:	4	4	9	1	10	
Exceptional confusion:	4	5	17	5	6	
TOTAL COUNSELING CONTACTS:	114	213	380	345	587	1639
SPEAKING ENGAGEMENTS:	10	14	22	44	37	127
SOME SPECIFIC DIFFICULTIES:						
Bad drug trips:	11	13	22	27	22	95
Hard drug users:	5	9	17	11	19	61
Runaways:	5	4	18	19	21	67
Unmarried pregnancies:	20	15	16	16	18	85
Arrest and legal help:	-	-	12	16	28	56
Referred to agencies:	100	68	94	78	88	428
Slept at apartment:	50	42	63	103	135	393

EXPENSES:	$13,450 - total for six months
Operating costs:	3,828 - ($638/month)
Salaries paid out:	3,566 - (currently $1,000/month)
House purchase and repair:	6,056 - (ready for occupancy)

sharing it with someone who cares but is not directly involved. From such sharing, the troubled person can explore his feelings honestly and be helped to see obstacles and alternative solutions more clearly.

There is occasional use of local professionals plus a continued experimentation with a wide range of individual, group, and family counseling methods. Mostly there is faith in the intuitive insights, the goodwill, and natural helpfulness of volunteers and staff members.

New ways are constantly being sought to help young people gain greater control over their lives. Growth programs have evolved -- a series of seminars, workshops, and encounter groups designed to help people express themselves more honestly, and understand themselves and others better. Several groups explore the possibilities of communes, extended families, and other alternatives to the traditional family.

A young staff member named Peter explained to us his own views and practices at Number Nine.

> *We try to help people grow and make decisions for themselves....
> *We deal with where the kids are at, and then help them make their own decisions. We are open to anything, and don't turn anybody away.
> *Most of whether you feel competent to deal with someone depends on how much guts you have. You can't be afraid of someone's pain or feelings; you must get involved.

Peter, himself a youth under twenty, and very similar in appearance to the "hippies" one sees in any street community, has confidence in non-professional approaches to counseling. For one thing, he doesn't believe that there are enough professionals who can relate to the kinds of disorders and crises today's kids find themselves in.

> 'Why,' Peter asserted, 'half the time they'd lock up the kids who come here. They'd think they were crazy or something worse, when all they really need is someone who really understands what they are going through.'
>
> 'Sometimes though,' he continued, 'kids need a total reorganization of their personality or a community which supports new values and a new more open life-style. This they can get by staying on, and going through the kind of integration that life in Number Nine provides.'
>
> 'At Number Nine we take everything as a message (e.g., fighting, withdrawing, etc.). We encourage our clients to get their feelings out into the open where their message can become clearer. We try to deal with deviant behavior, not by punishing, but by translating such actions into interactions with the staff.

> Hospitals and therapy are ordinarily afraid of strong feeling, or intellectualize it away from action. Here we put a high priority on letting people express their emotions so we can work with them better.'
>
> 'And we don't charge for anything. Agencies do. Here there is no waiting list. No endless forms to fill out. No red tape of any kind.'
>
> 'A lot happens here. A kid can change from having a major crisis to going on the staff within six months!'

Most mental illness, Peter believes, is caused by lack of understanding and by surrounding circumstances. Certainly he has not been impressed by most of the treatment he witnessed while volunteering in traditional mental institutions. In fact, he believes they are a disaster for young people especially.

Peter insists that the adolescents need an agency they can relate to, a place they can be themselves, with a choice of free or structured activities. He says, "The question is not how efficient, but how comfortable people can be and how free to make their own choices. Once free, the next question becomes: what kind of voluntary arrangements or attachments do they want?" He feels that agencies often unduly limit a person's freedom to make choices, with the result that a person learns to turn to others for guidance, rather than trust him or herself.

The young people who come in, no matter what state they may be in, Peter thinks, are very similar to the staff members. Like the staff, they want to change themselves, but differ in that they have only vague ideas of what they want to become. They don't need traditional professional help for that. "What they need," he insists, "is Number Nine."

We learned later from Dennis Jaffee that in addition to his work at Number Nine, Peter co-leads a therapy group at the local state hospital clinic. His style and approach attract professionals there who are trying to relate better to adolescents.

Dennis explains that Peter and Number Nine, rather than being as anti-professional as they might sound, are really trying to redefine professional skills further along new lines.

Residential Center For Staff And Others

A ten-room house several miles from Number Nine's community center has become an important new element.

* It serves as a home for the 8 to 10 full-time paid staff members.
* As many as 10 people "in crisis" can stay there up to a month for more personal, or family counseling while they may be looking for a job, and/or more permanent place to live.

- The basement is used as a "crash pad" facility of two nights' emergency shelter and food.
- The house offers a suitable environment for longer encounters, weekend workshops, or more intensive counseling sessions.

Most important, the staff regards the residential center as a community experiment where people learn to work together and to develop the kinds of interpersonal relationships and sensitivity that effective counseling demands.

A Sample of Number Nine's Additional Activities: (1969-70)

- Number Nine contacted every high school in the area, offering workshops, consultation, and training about drug abuse and other related problems.
- They designed and supervised two major programs for dealing with interpersonal communication problems in two local high schools.
- Members of the staff spoke before several hundred school, church, agency, and community groups, were interviewed for local and national television, radio, and newspaper programs or articles.
- They helped conduct training, encounter, psychodrama, sensitivity, self-awareness, marathon groups under experienced leaders, as part of their ongoing "growth" workshops.
- They acted as spokesman for young people, helping to get them into or out of treatment programs (depending upon their choices) and providing information about their rights.
- They provided vocational counseling for "straight jobs" or for alternative careers within the young counterculture.
- They offered emergency service at Powder Ridge and other rock festivals.
- They participated in establishing a national network of young people's programs with purposes similar to their own.

All these and more were done at the cost of $35,000 per year. This included the running of the crisis and drop-in centers, the residential house, salaries, and overhead. As the directors of Number Nine proudly point out -- their entire costs are the equivalent of one psychiatrist's yearly income!

The Staff

Originally the project started with a staff of the three founding directors. Within a year of the program's opening there were 44 full-time staff members and hundreds of volunteers, and since then many more. A staff member usually comes for a personal growth experience or from a desire to help others. The average staff member stays for about four months. He may or may not be doing it for college or high school credit. The volunteer staff work from six to twenty hours a week at the same tasks as the full-time staff. A profile of Number Nine staff in the first year shows:

1. Average age is 20.
2. Twelve had dropped out of college.
   Six finished college.
3. Seven were high school drop-outs.
   Six were high school students.
   Six were summer college work-study students.
   Eight of the past full-time staff have had psychiatric hospitalization, three for drug addiction.

The founders of Number Nine have followed and tested their hunch that "young people who had learned by experience, who had gone through personal crises themselves, were the most suitable to help others, *provided* that they had worked out their difficulties sufficiently to enable them to focus energy on another person."[1] So far they feel they were right.

Now most of the present program activities at Number Nine are carried on by recent and incoming staff. The founders of Number Nine -- the Jaffes and Clark -- concentrate largely on research, training of new counselors, consulting with outside groups, and writing articles and books about what is happening. (Under a grant from the Connecticut Research Commission they are preparing a book on drugs and one on developing a youth crisis center.) A paperback *Radical Therapy* (Bantam), H. Ruitenbeck, ed., has three articles by them, and the journal *Radical Therapist* (Box 1215, Minot, N.D. 58701), regularly carries news of Number Nine and similar centers.

Structure and Methods of Operation

Determined to change with the needs of the staff and the youth community, to remain responsive to outside influences and open to new ideas and better ways of doing things, their deliberately loose structure changes almost weekly.

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[1] See "Number Nine: Creating a Counter-Institution," Dennis Jaffee in *The Radical Therapist*, Vol. I, No. 5, Dec-Jan., 1971.

Decisions are shared and made by the full-time staff, the entire community, or by any group wishing to undertake a project. Number Nine allows anyone to use its facilities for a community service for youth, and any participant of Number Nine can initiate a project. Although the staff consults professionals and adults about various matters, only the staff of Number Nine takes responsibility for making the final decisions and implementing them.

The Crisis Center at 266 State is open from 9:00 in the morning to midnight. Calls coming in after that are transferred to the residential house. The hotline and crisis center are open seven days a week, with one, two, or three full-time staff and whichever volunteers come in to help.

Until two o'clock in the afternoon Number Nine is relatively quiet except in the summer. This gives the staff time to hold meetings, work out ties to other agencies, and do public relations work. In the late afternoon and evenings, the projects, workshops, and house construction activities are carried on. Clinical consultants from Yale or other local agencies may be called in on several evenings a week to talk to anyone in special need of assistance in counseling. These consultants and friends of Number Nine have a regular weekly seminar of their own, Alternatives to Institutional Psychiatry, where they explore the implications of their approaches and look critically at their own personal work and life styles.

Besides the regular staff on hand, every evening a voluntary "evening coordinator" is in charge from 6:00 to closing time at midnight. Evening coordinators are selected by the staff on the basis of the ability they have shown to make quick decisions, act responsibly, and train others. For discussing ongoing problems there are weekly meetings of the coordinators, the full-time staff, and volunteers.

The staff meetings are frequent, informal, and can be called at any time. They establish general guidelines for making decisions, but individual staff members are encouraged to take whatever actions they see necessary.

A community meeting held each week is open to anyone. Information is exchanged and any concerns discussed. When there are any disturbances, the usual procedure is for those involved to talk out their feelings together until solutions are agreed upon. A person not directly concerned serves as moderator.

The only hard and fast rules for Number Nine are:

NO DRUGS
NO ALCOHOL
NO VIOLENCE ON THE PREMISES

Some Unique Features of Number Nine:

There are some obvious ways Number Nine differs from traditional programs dealing with young people:

1. First thing you notice is that you can't tell the staff from the young people who come in for help. They all look very contemporary -- long-haired, informally dressed. Many who came to seek counseling have eventually become part of the volunteer staff, and several take on both roles simultaneously.

2. You can also sense that participants feel a sense of ownership of the house. From the way they sit, lounge, move around, they seem to be in their own home -- it might almost be their basement-recreation room. Only there is more activity going on, and there are many different types of people to talk with, or ignore.

3. Confidentiality is respected totally. Youth who come here don't have to give their real names if they don't want to. Files are kept on a first name basis. No personal information will ever be revealed to parents or other agencies without the consent and knowledge of the youth involved.

4. All counseling services are free. There is no waiting list or bureaucratic ritual to go through before admittance. Each person coming for help is listened to carefully, and an individual solution or program worked out.

5. The entire program reflects the "counter-culture" values. The directors feel strongly that to reach the kinds of youth who come to a Crisis Center, the program must embody the "values, norms, and atmosphere of the growing youth counter-culture." The style of Number Nine reflects these beliefs with its informal exchanges, open community meetings, faith in growth through experience and confrontation, the stress of caring about others, and more sensitivity to the environment.

Like many of today's youthful forerunners they insist on remaining open to change without embracing any overall doctrine.

STRENGTHS OF NUMBER NINE AS A HAVEN FOR YOUTH

1. Number Nine delivers on its welcoming promise to be a "place that is open, safe, and real." Youngsters in trouble -- from chronic loneliness to suicidal depression, from frightening first LSD trips to fears of pregnancy, cruel rejections, conflicts with parents or whatever -- can walk into Number Nine at any time. They can call in 24 hours a day and always find someone sympathetic and ready to listen.

2. At Number Nine youngsters can find others like themselves seeking companionship and acceptance. There will be no harsh judgments on anything they may have done, only people eager to hear them out, suggest alternatives, and help them make better decisions.

3. At Number Nine they can also find excitement. They can work on worthwhile projects together. Something is always happening. There is plenty to do and to learn. There are workshops to attend -- all kinds (psychodrama, sensitivity sessions, awareness and perception.)

4. There are training sessions for those who want to become counselors. They can hear about youth programs elsewhere. They can volunteer to take phone calls, learn about referral practices and whom to call for help.

When problems are really serious and need professional skills or an agency of some kind, Number Nine will see to it that the troubled youngsters get the necessary help. A staff person will act as intermediary with them and follow the problem through. (Too often, kids despair of finding their way through bureaucratic mazes of most public institutions.)

5. Number Nine provides more than shelter and counseling. It offers a "community home" - a place youth belong to and own. Certainly, there are not enough such places for adolescents.

Other Strengths of Number Nine

1. There is unusual dedication of the staff. The staff of Number Nine represents a growing tendency among educated youth today for providing responsible social service without expecting the financial remuneration generally accorded professionals. (This may represent a new form of the selfless devotion of monastic orders.) From the beginning, Number Nine staff members chose to pool the money needed for the expense of living and to share their salaries communally. They draw as little money as possible for themselves, relegating almost all of the project's funds to carrying out the many purposes of their center.

2. Number Nine is one model for constructive social change. Instead of wasting its energies denouncing the surrounding culture, it tries to set itself up as a model for the "good life" it would like to spread. Rather than forcing dramatic confrontations with established institutions, it hopes to prove that there are other more satisfying ways for people to live in today's world.

Explaining Number Nine's uses and approaches for promoting social change, Dennis Jaffee writes:

> We can demonstrate to community mental health clinics why they lose so many customers, and frustrate others. We can develop and practice new modes of counseling with a wide variety of sources....We can challenge schools to look into their concepts of the maturity of young

> people by having their students working effectively to help others. We can also educate students to pose challenging questions and alternatives to their educational system. And we can educate parents who come to us to understand the social changes that are happening, and perhaps make them fear them less. We are trying to be a model for the type of treatment, the kind of education, and the style of life that we want.
>
> We do this in a way different from the confrontation politics many of us are familiar with. Although we respect and many of us feel the need for serious political confrontation, we have decided that for our own survival and for our own values, we will deal with the world differently. Since we see ourselves as a model of the kind of community we would like to live in, we have chosen to relate on this model to institutions outside us....

And so Number Nine tries to keep friendly contacts with the surrounding agencies and institutions. They give frequent talks to PTA's and community groups of all kinds. They offer their services to everyone and try to reach out to as many adults and youth as possible. As Dennis says, "We try to create a change in each interaction we have with the community, in such a way that those we contact come back for more."

Some Questions Remain:

As for Number Nine's long term goals, the important question becomes whether or not progress is actually being made toward them. Are they, in fact, helping the adolescents who throng to their doors lead better lives? What kind of advice are they giving them? What happens to these kids afterward? Are they offering firm enough direction for disordered young people? Is the institution itself, the new youth model, developing some useful guidelines for others to emulate and refine further? How does it compare with professionally-run projects? For both professional and youth-run projects, there is a lack of criteria of effectiveness, and well thought out evaluation studies.

Number Nine really wants to find answers to these questions. To achieve this end they are in the process of appealing now for funds to describe, conceptualize, and to evaluate what they are doing, to note the changes they are making, and to keep careful records of all procedures and results. The original designers of the program have left the day-to-day running of the program to increasingly younger, incoming staff persons after they are trained to take over. Dennis Jaffee, Ted Clark, and Yvonne will now turn their attention to a painstaking evaluation of what Number Nine is accomplishing. A careful research job on Number Nine, honestly reporting its failures as well as its successes -- both with people and with operational patterns-- would be an immensely useful service. It would determine:

1. What is Number Nine doing from day to day?
2. What changes in individuals and the community have come about as a result of Number Nine's operation?
3. What is helpful and effective about the service that Number Nine provides? This, of course, involves a comparative analysis of Number Nine's services with those of other youth-serving institutions.

For their sources of data they plan to include (1) comprehensive daily record-keeping,(2) diaries and case studies written by staff members, (3) interviews with people who have been helped by Number Nine at various points, (4) verbatim transcripts of individual counseling sessions, group meetings, family counseling, and workshops, and (5) comparative statistical data on youth services in the area.[1]

Hopefully, they will also take a good look at youth programs similar to theirs -- to the hotlines, crisis centers, halfway houses, communes, the many variations that have. sprung up for youth all over the country within the last few years, and to other contrasting programs like Project Community.

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[1] These plans are described in a proposal Number Nine has pending now.

AFTERMATH

MARCIE Dimenstein, Susan Osborne, and Kai/Del Pennington are the new co-directors of Number Nine. Marcie Dimenstein says that some of the old Number Nine people decided they had outgrown the project, some returned to school, and some decided that since society is changing, so should Number Nine.

Number Nine is no longer a crisis intervention center, although it still operates a hotline. Now the focus is on peer education. Marcie Dimenstein explains that they are interested in creating situations in which anyone can teach and in which no one person need be labeled as the leader.

In two three-story buildings, various groups borrow Number Nine's space to perform some peer education or other community activity. Right now the occupants are the Street Children's Theater, a political theater group, and a group called Reevaluation Counseling. Number Nine does not direct these organizations.

The staff at Number Nine consists of 20 people; seven are high school students. The number of youth who participate in the programs is nearly 10,000 per year.

Recent plans include making a video-tape assessment of youth's needs and publishing an alternative newspaper. The organization would also like to develop a resource library which catalogues youth participation projects. About 150 New Haven residents are trying to form an alternative community and Number Nine sees itself as becoming a resource center for that group.

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ENCOUNTER

NEW YORK CITY

A NON-RESIDENTIAL DRUG PROGRAM

WHERE TOGETHER WE CAN AT LAST TAKE ROOT AND GROW

IN this last decade we have witnessed an alarming rise in narcotic addiction among youth. We know that various types of drug programs have been developed to meet the growing problem. But controversies continue to wage over which approach is best for curing addicts -- punishment in jail, the traditional answer; the use of chemical preparations, such as Methadone to stop the craving; hospitalization to "kick the habit"; rehabilitation centers, like Synanon, Daytop, Odyssey, and Phoenix House, or voluntary religious conversion programs such as Teen Challenge.

To date most of the research statistics about long-term cures of addicts have shown discouraging results. The numbers of hard-core addicts who become and stay cured are embarrassingly small. Yet while the search continues over which approach is superior, and no firm answers are in sight, drugs are becoming more easily available to more young people at earlier ages. Some youngsters start before twelve! Each year more adolescents become involved in "pushing" drugs for friendship or for profit. Ghetto areas are still most cruelly afflicted, but drug use has now spread throughout all sections of towns, cities, and suburbs.[1]

Some adolescents are able to experiment with drugs and escape apparently unharmed. For others less fortunate, even one "trip" can be disastrous. Most young people are vulnerable to feelings of anxiety and insecurity which drugs are likely to exacerbate. For deeply troubled teenagers whose needs for approval, belongingness, and self-esteem have not been fulfilled, drug use may lead to permanent psychotic disorders. In the ghetto, continued drug use often means virtual enslavement to pushers and the necessity for a life of crime in order to keep up the increasingly expensive habit.

Traditional Programs for Youth Fail

The abuse of drugs among all classes of youth is a new phenomenon closely related to the contemporary youth culture, and to new developments in our society. Traditional approaches to help teenagers with the drug problem meet with little success. Most young people don't trust the adults' understanding of their problems, and often find the usual programs about drug abuse ludicrous. Many of them know far more about drugs than the experts who have been called in to inform them. If the dangers were less serious, this would be amusing. But each year the numbers of teen-agers harmed by the dependence on drugs continues to swell.

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[1] We are more concerned here with the problems caused by hard drugs than by marihuana. The facts about the dangers of marihuana are more controversial and need further investigation.

What Kinds Of Programs Will Work With Today's Youth?

Which approaches would be effective with today's sophisticated young people? In this report so far we have seen two types of programs designed specifically to help contemporary troubled youth -- Project Community and Number Nine. Both of these tried to take fresh looks at the special pressures upon today's adolescents. In these programs the staff members listen to them, work out constructive alternatives with them, and design activities to meet individualized and group needs.

But what about adolescents who have not found such help in time, who have become badly reliant on drugs, heading straight toward full blown "habits" and the usual fate of dope addicts -- criminality, disease, jail, or death?

Drugs and New York

With the drug problem spreading wildly throughout this country (and even among American soldiers abroad), New York City is one of the places that has been hit hardest. It is always difficult to get accurate estimates about drug addiction, since admission to the use of illegal drugs makes the confessor legally vulnerable. But according to the Federal Bureau of Narcotics, in 1967 there were 28,000 known heroin users in New York. In the same year the Commissioner of Addiction Services estimated from 50,000 to 75,000 narcotic addicts. Their latest figures indicate that now in New York City one in eighty persons is addicted to narcotics, bringing the overall figure closer to 100,000. Former Mayor Lindsay and law enforcement officials reported that drug users are responsible for roughly half of the serious crimes committed in the city -- and about 20% of all felonies against property. In Harlem alone, thefts to support the narcotic habit were calculated recently at $1.8 billion.[1]

Because of the increasing social magnitude of the problem, and the obvious failure of traditional solutions -- such as jail or temporary hospitalization--at present all private and public approaches for correction of drug abuse are being scrutinized. In *A Study of Four Voluntary Treatment and Rehabilitation Programs for New York City's Narcotic Addicts*, prepared for the Committee on Youth and Correction, the investigator made the following point about private drug programs:

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[1] *New York Times*, April 27, 1971, p. 36.

> Public attention is now being focused on extensive state and city programs. Less is known about the achievements of the *voluntary* groups whose work with addicts is in large measure responsible for the new directions of government efforts.
>
> It is important that the pioneering treatment approaches of accredited voluntary agencies be understood and protected as they are a source of data and experience needed for finding solutions to the addict's afflictions.[1]

Encounter, Inc., was one of the four voluntary treatment programs that the Committee on Youth Correction selected for observation and description. This was high praise for a program that had been operating barely more than a year at that time, and more importantly, had been initiated, organized, and run by youth who had previously been near addiction themselves.

Because of the central roles youth played in conceiving Encounter, we thought this program merited close examination. We wanted to know how it began, its style of operation, and what it offers to young people now.

ENCOUNTER, INCORPORATED

A Voluntary Drug Program for Youth in New York City

ORIGINS AND GOALS

Teenagers initiated the program. Encounter grew out of the concerns and efforts of three bright, sophisticated young people -- Jan Stacey, Brendan and Lynn Sexton, who had grown up in Greenwich Village, been through the drug route, and found themselves alarmed by what was happening to them and their friends. They interested a number of other people in the community, presented their hopes for a local drug program to a Village community meeting, and with encouragement from concerned adults, wrote a proposal. After obtaining a small grant of $3,000 from the Stern Foundation, they attempted to create a drug program for young people like themselves with drug problems similar to the ones they had known.

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[1] Prepared by Judith Calof, published by the Community Service Society of New York, November, 1967, Department of Public Affairs, 105 East 22nd Street, New York, N.Y. 10010.

Meanwhile they had done extensive homework. The young directors had undergone rehabilitation and training experience at Daytop Village. They selected several of Daytop's features and invented others which they intuited would work well with young addicts and pre-addicts. With a few staff members borrowed from Daytop, Encounter opened for business in a store front in the south of Greenwich Village in the spring of 1966.

Focus on Pre-Addicts and the Surrounding Community

Pre-addicts would be their main target, they decided. Hard-core addicts would be referred to other programs such as Daytop. The youthful pre-addicts, whose problems they particularly understood, would engage their major efforts.

Pre-addicts they distinguished from addicts in a few key ways. A pre-addict is usually young (14-19) and is not yet completely involved in taking drugs. He may still go to school or perhaps have a job, but without help he will probably become an addict.

An *addict* has let drugs take over his entire life. Getting drugs has become the center of all his activities. He usually can no longer work, go to school, or take on any mature responsibilities.

The young staff of Encounter did not feel ready to take on older addicts. They had enough to do to construct a worthwhile, effective non-residential program for youthful drug abusers. Besides, they had a further goal in mind. They wanted to make Encounter part of the surrounding community.

They believed that it is important to involve the community in the rehabilitation of a teenager. They did not want to establish a totally controlled environment free of outside influence. They chose to place their program in the heart of a neighborhood steeped in drug addiction and brimming over with maladjusted youth. They would set up no escape from temptation, but rather teach young people how to cope with it -- right where dope was available on any street corner.

In fact, they hoped to insure the greatest community participation possible. Social workers, parole officers, teachers, parents, concerned citizens would be welcome to drop in, attend Board meetings, express opinions, and introduce suggestions.

Focusing thus on the young and reaching out into the surrounding neighborhood, Encounter developed its present program.

Operating Philosophy of Encounter

The youthful directors believe that drug use is caused by insecurity, feelings of worthlessness, loneliness, and a fear of life's difficulties. These feelings, they insist, must be worked through and dealt with thoroughly if people are to be changed in fundamental ways.

Like Daytop, Phoenix House, Odyssey, and other programs of the Synanon variety, Encounter:

1. *Uses "The Concept"* as its basic underlying philosophy. THE CONCEPT, as it has been termed by its adherents, is a belief that addiction is only a symptom of an individual's deeper confusions, immaturities, and character disorders. Therefore, to provide total rehabilitation for an addict a therapy program has to deal with his entire personality, challenging him to use his more positive aspects to overcome the sick and distorted ones. This involves confronting the basic problems which caused the tendency towards addiction, and helping him to restructure his entire character along more mature and healthier lines.
2. *Stresses the therapeutic value of associating with others having the same problems.*
3. *Involves members in many different kinds of activities* -- provides a busy regimen of both work and social obligations.
4. *Uses former addicts and pre-addicts* as a necessary part of the treatment for incoming members.
5. *Prohibits the use of all drugs*, including marihuana.

Staff members use variations of reality therapy, that is, they deal openly with immediate problems of daily existence and help members find alternative ways to cope with them. They believe that with enough direction, commitment, and support the youthful pre-addicts can be transformed from impulsive babies to morally responsible and self-fulfilling young adults.

There are several basic assumptions and guiding concepts that Encounter members are encouraged to live by. For example:

- "A person is fully responsible for his own behavior and capable of changing it."
- "Real love for people includes being willing to confront them when they are doing something wrong."
- "Change behavior first, then attitudes and feelings will follow."
- "Everyone needs to get love, give love, and feel self-esteem."

The staff and the members discuss such concepts frequently, refining and applying them to new circumstances.

We believe that one of Encounter's distinguishing features is its continuing reevaluation of operating assumptions. The youthful directors and staff members resist the rigidity of doctrine and ritual that have come to mark some of the older rehabilitation programs. They make changes in Encounter whenever indicated. They fear complacency and maintain a questioning, evaluative attitude towards various elements in their program, even though they remain deeply committed to Encounter's basic approach in curing youth pre-addicts.

The directors, still very young themselves, believe strongly that adolescents can help each other. Professional adults are on the advisory board and a few are on the staff. But it is essentially young people who run the program and help the adults understand the contemporary drug scene from youth's point of view.

There are three major divisions to Encounter's present program:

I. A Non-Residential Rehabilitation Program
II. A Parents' Program
III. A School and Community Program

I. The Rehabilitation Program

Getting Admitted

To make certain that the young people who seek Encounter are sufficiently motivated to become responsible members of the program, "prospects" must go through a screening procedure. When they arrive, they usually have to sit alone for a short time on the "prospect" bench waiting for their interviews. The waiting period is devised to give the applicant a chance to think hard about his reasons for coming to Encounter.

After awhile, he is brought in for the interview -- first a private one with a staff member, and then a second, more searching "crisis" interview with several staff persons and members.

The Interview

The point of the interview is to determine how desperately the applicant needs help, and how much he wants to change his destructive habits. Even in this first encounter, no lies are accepted; no pretenses are allowed as the interviewers attempt to get at the applicant's real feelings. One member we spoke to later recalled:

> Like in my case, I didn't have many friends and I could just see everybody here talking while I was waiting.
>
> Then, in the interview they kept saying, 'What's going on? Why are you coming here?' and I kept saying, 'I'm lonely. I'm lonely' and I started crying from all the pressure. They said, 'Why? Why are you lonely?' They kept saying, 'Why do you want to be here?' and I said, 'I need some help. I need some help,' and they said,

> 'Say it louder.' And I just kept saying it louder and louder.

The young man now looks back on the probing and painful interview as essential, and is himself a driving interviewer when he confronts new prospects.

During the interview many points have to be made. The prospect has to learn that to enter Encounter he must --

--Stop using all drugs.
--Submit for urine analysis at any time.
--Attend all scheduled meetings.
--Give up all drug-using or destructive friends.

Also, he must agree to participate in the work of operating the program.

Orientation

Here the newcomers learn more of the basic assumptions and underlying concepts of Encounter. They are instructed in the significance of group encounter meetings for their therapy. They are told what behavior is expected of them in the groups, and informed of their responsibilities to others as well as to themselves.

The new member remains at the Orientation Level for a period of one to three months. During this time, he must do the following:

1. Attend two peer groups per week.
2. Attend the Saturday meeting from 12 to 5.
3. Be involved on a volunteer basis with a program committee -- Activities, Decoration, Procurement, Funding, Newsletter, Research, etc.
4. Attend all official Encounter functions: monthly meetings, general meetings, social events, scheduled encounter groups.
5. Submit to urine analysis (as a check on his abstention from drugs).
6. Maintain himself in school or work if at all possible.

There are two further levels of advancement after which there are possible training positions for staff or other vocational preparations. Going through the entire program generally takes from 12 to 17 months.

To move from level to level certain specific activities are required, along with increased sharing of the responsibilities of running the Encounter program. *Note that almost from the very beginning, a member is both a learner and a teacher.* For example, once he goes through the orientation phase, he helps induct newer members. He is expected to conduct some of the orientation sessions and to function effectively on one of the committees essential to the operation of the program.

In order to progress from each level he must also prove that he has learned to deal with his own behavior more effectively and that his attitudes have changed in important ways. When the individual feels ready to move up, he informs the staff and discusses it in his group.

In early stages both the staff and his peer group must agree that he has changed sufficiently; in later stages the staff steps out of the decisions.

While he is trying out new behaviors, learning to discipline himself, complete each assigned task, and act less on impulse and more on rational choice, he is also expected to help members of his peer group examine their own lives. He must serve as a role-model for those who come into the program after he does and act as a big brother to newly inducted persons. At each level of his development he is expected to guide the behavior of those below him, and eventually to serve as their "guru" (a teacher-philosopher).

Is it possible for the young pre-addicts to meet Encounter's demands? Can they actually help each other? To get a real sense of Encounter and what the young pre-addicts were like, NCRY visited the program and observed several activities. Here are some of our impressions.

A SATURDAY AT ENCOUNTER

WE arrived a half hour before the scheduled general meeting at 12 noon, in time to chat informally with several of the members and to observe the young people in their natural encounters with each other.

Several things immediately struck our attention. As we walked into the building, we noticed that the steps were being swept immaculately clean by two young teen-agers. The exterior of the building, a four-story narrow but deep construction, had obviously been painted recently. Encounter has a refreshingly clean exterior and cared for look, compared with the surrounding dreary storefronts and old factories. Inside the house, the walls are painted in bright and cheerful colors. There are posters as well as mottoes and various quotations to set the tone Encounter wishes to establish. One motto reads: "Give a Damn," another, "See and Assume."

Before the meeting, while some of the youth exchanged pleasant banter, others were talking together more privately in little clusters. One young person was strumming on his guitar. The atmosphere was cheerful with an air of impending excitement. As we looked around at the participants, we saw young people of all different sizes and shapes, some remarkably attractive and well put together. Ages ranged from about 13 to 23, we would venture. Most of the young men had free-flowing hair and wore dungarees. The girls were comfortably attired in the most casual of clothes, but everyone looked scrubbed clean for the Saturday encounter.

The group was well mixed racially. Although Caucasians made up the largest number, there was a generous sprinkling of Puerto Ricans, Orientals, and Blacks. Actually, it would have been hard to tell this group of young people from any urban class of high school or college youth, except that they seemed somewhat more cheerful.

We talked to a few participants about different aspects of Encounter -- how they had felt about the initial interview and the rigors of the program.

We observed that a few of the young people were wearing large cardboard signs hung from their necks with statements on them, such as "I AM A LIAR. I'M ALL JIVE " or "I AM A BIG BABY. I CAN'T BE TRUSTED AT ALL." One young man explained to us that these were "contracts" to change. The individuals had voluntarily constructed these signs with the help of their encounter group. They were expected to wear them at the Encounter Sessions until they had made some appreciable progress.[1]

General Meeting

The large group meeting assembled promptly at 12 noon, with about forty participants and a few visitors from various drug programs throughout the country. A dark-haired, fine-featured sixteen-year-old girl, shy but poised, was in charge of the assembly this morning. (We were told that she was quite new in the program and already she was asked to perform a very responsible role.) The meeting opened with a sincere, no-nonsense group recital of Encounter's credo:

> WE ARE HERE BECAUSE THERE IS NO REFUGE, FINALLY, FROM OURSELVES. UNTIL A PERSON CONFRONTS HIMSELF IN THE EYES AND HEARTS OF OTHERS, HE IS RUNNING. UNTIL HE SUFFERS THEM TO SHARE HIS SECRETS, HE HAS NO SAFETY FROM THEM.
>
> WHERE ELSE BUT IN OUR COMMON GROUND CAN WE FIND SUCH A MIRROR? HERE, TOGETHER, A PERSON CAN AT LAST APPEAR CLEARLY TO HIMSELF: NOT AS THE GIANT OF HIS DREAMS, NOR THE DWARF OF HIS FEARS, BUT AS A MAN: PART OF A WHOLE WITH A SHARE IN ITS PURPOSES. HERE TOGETHER WE CAN AT LAST TAKE ROOT AND GROW. NOT ALONE ANYMORE AS IN DEATH, BUT ALIVE IN OURSELVES AND OTHERS.

Visitors were asked to introduce themselves and state their reasons for coming. The young people clapped warmly to assure their welcome. General announcements about various upcoming social activities were followed by some procedures we learned were quite typical of most Saturday large group meetings.

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[1] Note: At a later visit to Encounter, we learned that the group disagreed about the use of signs and was thinking of cutting them out entirely. This is typical of Encounter's continuous reevaluation.

First - PULL UPS

"Are there any 'pull-ups?'" the young chairwoman asked. We soon discovered that these are criticisms of lax behavior of any kind -- failure to keep the house neat, the ashtrays emptied, the plumbing working, the floors swept, failure to care about each other enough, to visit sick members, to take care of newcomers, to show loving concern for their Encounter "home" and their extended family.

One of the staff members, a dynamic, articulate, passionate 21 year old named Lucia, felt that the "pull-ups" had not been thorough enough. She laced into the group fiercely for not caring sufficiently. She attacked them for not "seeking and assuming" enough responsibility for a variety of things -- a pool table that no one had repaired yet, a leak in the plumbing that had gone untended. She yelled at them for letting a newcomer sit alone. Nothing had escaped her sharp eyes, or her scathing tongue, but her deeper message was contained in her last fervent plea:

> Don't forget where you came from. Remember when you walked into the door, people took care of you....Don't forget....This is your place.

Commendations

After the "pull-ups" the meeting moved to commendations. Those who had performed their duties extremely well, had done service for others far beyond mere duty, were enthusiastically acclaimed. Ironically, Lucia, the staff member who had attacked the group so vehemently a short time before, was singled out by the participants for a special award they had prepared for the meeting. The testimonial was read aloud, affirming the group's appreciation for the continuous ways that she had shown loving concern for all of them. Lucia, amazed, wept happily as she received the unexpected homage.

Up to this point in the meeting, all had been serious, deeply emotional. Now the group turned to the last part of every meeting, the festive, humorous, winding-up activities. Various members told jokes, sang songs, acted out skits, with lots of in-group jokes that had everyone roaring.

After the laughter subsided, the meeting was officially adjourned to small groups for the scheduled Saturday encounter sessions. (Visitors were included.)

On the way upstairs to the seminar rooms, we reflected on the dynamic rhythm of the large group meeting -- the morale building, the examples that had been set by the staff, the great seriousness with which members had given and taken negative criticism, the warmth of the praises, and the release through joy and humor. It had been a truly cathartic experience. It was like town meetings, summer camps, and church all rolled into one -- but somehow more totally involving.

The Encounter Small Group

Upstairs we sat in a circle facing each other around a small room -- eight young people and ourselves. The session was deftly lead by Brendan Sexton who provided direction only at strategic points.

One young visibly troubled white girl (we shall call her Sally) opened the discussion by bursting out that she had not been getting much out of Encounter lately, that no one there was giving her very much.

Various members of the group commented that whenever Sally was at Encounter she spent most of her time with just one other person, a Black girl, and that her friendship with her seemed lacking in genuineness.They had noticed, for example, that Sally had been using exaggerated Southern accents whenever she was around her Black friend,and that she had been aping her walk, and her style of dancing. It was, they said, as though she had no real "self" of her own. They had also observed how uncomfortable the other girl was about the attempted imitation of her style. By the end of the meeting, Sally had learned how her behavior had appeared to others. She had begun to talk more honestly about her own inadequacies and was no longer accusing Encounter for failing to give her more support. The group had made clear to her that she should not expect so much from others until she could feel better about herself and relate more honestly to them.

There had been genuine progression of thought and feeling during the session. Everyone had contributed insights or questions. Each member appeared to take Sally's problem as a serious one, worthy of group consideration.

Other Elements of Encounter

During our visits we learned about still other activities of Encounter -- the work with parents, and the involvement with schools and the community.

The Parents Program

One of the most intriguing features of Encounter is the Parents Program. When the young pre-addicts enter Encounter, they are encouraged to involve their mothers and fathers in Encounter's Parents Program. Many persuade one or both of their parents to attend regular small group sessions once a week. Several parents come to Encounter to seek advice, to find out if their children need Encounter, or how they might convince them to enter the program. Some community parents join the sessions to learn more about the problems of communicating with adolescents. Some come to learn grouping skills and information about drug abuse which they can bring to other organizations they belong to -- PTA's, church groups, and community action programs. Others want to learn how to initiate Encounter-type programs in other communities. Usually on Tuesday evenings there are about 40-50 parents enrolled, with new groups forming all the time.

These groups are led by some of the same concerned adults who worked with the initiators of Encounter from the beginning. (They had encouraged the young people to write the original proposal, helped them get necessary funds, and acquire a board of psychologists and psychiatrists to call upon when needed.) The leaders have had some training in group counselling, and employ with the parents many of the same approaches used with the young people in the program: honest confrontation, group sharing of thoughts and feelings, and a large dose of reality therapy.

We watched a session led by Harry Tenenberg, a teacher from a nearby junior high school, one of the adults most involved in launching Encounter. The meeting we attended was an orientation session for parents whose children had just begun the program, or were trying to find a way to get their drug-abusing youngsters to join Encounter. It was a motley array of adults ranging from ordinary workers to upperclass professionals, including Catholics, Protestants, and Jews. Despite their differences, and the fact that most of them did not know each other previously, the group members quickly grasped the commonality of their problems as parents. They recognized each others' rationalizations against facing up to the truth about their children. Some whose sons and daughters were already in the program explained how they had been forced to confront their drug-taking youngsters about entering a rehabilitation program, in some cases threatening a call to the police as the only other alternative. These parents urged the hesitant ones not to hide behind false sentimental protectiveness but to show responsible concern for their children's future. All the parents appeared relieved to discuss their problems with others facing similar ones. We were impressed with the leader's adroitness in getting the members of the group to help one another even at an early orientation session. In the meetings ahead we can predict that these adults will find both comfort from each other and greater strength as parents.

The Community Program

In addition to the structured pre-addict program and the parents' program, there is a more free-feeling Community Program. At any time there might be approximately 80 persons involved in this aspect of Encounter. Members of the community are encouraged to contribute their insights and resources and to take from Encounter whatever they can use. Such individuals include:

-- social workers in the field of narcotic addiction
-- parole officers or probation workers
-- social welfare workers
-- community change agents interested in helping members of the community deal more effectively with the drug problem
-- teachers.

The community members help with various projects Encounter undertakes, such as the furnishing of the house, arranging field trips for project members, making films of the program, and raising funds. They may attend board meetings, make suggestions or question activities or approaches. They may serve on various committees formed to combat any school and community attitudes towards addicts or drugs which contribute to the problem of addiction, or make it difficult for the ex-addicts to find work and acceptance.

Community members are helped to develop group-leading skills which can be used with other community groups or drug programs. With the instruction they are provided in the methods and concepts behind Encounter, they can then transmit the purposes and goals of such rehabilitation drug programs more widely.

One of the most important activities of the Community Program is the public speaking of current "graduate" members of the pre-addict program. Many have participated in several radio and TV presentations, and addressed a large variety of religious and educational organizations. After each talk, the young speakers are generally swamped with requests to address still more groups, or to serve as consultants and resource persons for other programs.

This, then, is the overall structure of Encounter. It is a carefully designed therapeutic and public-spirited program with sound goals and a strong commitment to realize them. Encounter keeps careful records of members' progress and undertakes continuous evaluation of the program's effectiveness. The dedication and intelligence of the young directors is truly impressive. With energy and thoughtfulness, they strive to help every member find self-respect and purpose through work, love, and responsibility. They maintain a difficult balance between structure and flexibility. We believe that Encounter is an important program, with many elements worth incorporating in any youth-serving institution.

Encounter has already influenced several new projects for youth. In the past two years, staff members have helped design and establish over one dozen rehabilitation and crisis intervention centers. Recently, together with the Chelsea Coordinating Committee on drug addiction, they have spawned an affiliated new program for adolescents -- COMPASS, a residential center.

We shall see that it resembles Encounter in many ways but is aimed at helping both young addicts and pre-addicts who require greater control than Encounter's non-residential program can offer.

Since both programs reflect some similar strengths and aims, we shall discuss our final impressions of both at the close of the chapter on COMPASS.

AFTERMATH

RICHARD Mingoia is the new director of Encounter, which now operates a residential facility in Brooklyn at 192 Sixth Avenue in addition to the out-patient center at 150 Spring Street.

The program no longer handles only pre-addicts; its services have been extended to embrace addicts as well, but the emphasis is on adolescents -- no one over 25 is received here.

Now there are 11 staff and 50 clients at both centers. Funds are not so plentiful as they were two years ago. Money comes mostly from the New York State Drug Addiction Control Commission and from the New York City Addiction Services Association.

It still takes a year to 18 months to complete Encounter's program, but the admission procedure has been shortened. Now it takes a day and a half or two days; a client calls to make an appointment and the next day he comes to fill out a questionnaire and to be interviewed.

The main thrusts of Encounter these days are educational and vocational. A visual arts program has been set up as a prescribed part of therapeutic activity. Artwork by Encounter youth has been exhibited at the New York Cultural Center. Plans call for construction of a film studio. A tutorial service is conducted for high school dropouts. And a school, staffed by a regular New York City teacher, is operating. The staff has been active establishing contacts through which it hopes to get more jobs for participants in the program.

COMPASS

NEW YORK CITY

A RESIDENTIAL DRUG PROGRAM

EACH ONE HAS GONE THROUGH IT OR THEY ARE GOING THROUGH IT NOW... IT'S LIKE A BIG MIRROR.

Please feel free to call, or come by to find out more about COMPASS. If you have been using drugs, be ready for a new experience. If you have a skill bring it with you. If you have a problem with a friend or relative using drugs, then bring that problem with you. Maybe we can all help each other out of this terrible sickness which has befallen our city, our children.

Call: COMPASS, 691-5710
254 West 21st Street
New York City

BROUGHT into being in October 1970 through the efforts of the Chelsea Coordinating Committee on Drug addiction, and Encounter, Incorporated, Compass offers both residential and non-residential treatment for adolescents hooked on drugs, plus a community program for the Chelsea area, a portion of Manhattan's lower west side. Run by ex-addicts (and ex-pre-addicts) with many different backgrounds in other programs -- such as Encounter, Phoenix House, and Daytop -- Compass is attempting to combine all their strengths into an impressive new program of its own.

Origins

In June 1970, a number of Chelsea community residents determined to set up a program to combat the growing drug problem for teen-agers who live in the area. An alliance was formed with Encounter, Incorporated in the East Village. Initial funds for the projected program were obtained from a $4500 loan from the Chelsea National Bank. Concerned adults underwrote the loan -- Judith Kovner; Reverend Rowland Cox of the General Theological Seminary; Joan McCarthy of the Catholic Youth Organization; Annette Kesselman; Dan Dean, a lawyer; and Harry Tenenberg, a science teacher at I.S. 70 and a board member of Encounter. A matching grant of $73,000 from the state and private sources was anticipated.

By October Compass was ready to offer several needed services to the community:

1. A live-in home situation for young drug-users who need to be away from their homes for awhile, or who require greater control than live-out programs such as Encounter offer.
2. A non-residential program for young addicts and pre-addicts still living at home.
3. Orientation groups for parents of both addicts and non-addicts.
4. Seminars for community persons and for non-addicted teen-agers who wish to participate.

Goals

The designers of the program knew that they could not make more than a dent in the mammoth problem of drug addiction. Their goal was simply to do what they could in Chelsea, and to set up a workable model in the hope that a few more such units would eventually follow.

The Setting

On West 21st Street, New York City, in the heart of a drug-using population, in a neighborhood unfit for solitary walks at night, Compass now provides a double-brownstone haven for the youth who seek out the program. The exterior of the brownstone is freshly painted with Compass's sign boldly distinguishing it from the houses around.

One half of the building is used primarily for living headquarters; the other half for offices and school. At present, there are 39 adolescents for whom Compass is home. (Girls sleep on the third floor; boys on the fourth.) Fifteen other youth are involved in the non-residential program and stay at Compass a good deal of the time.

Inside the house, young people go about their various tasks with apparent efficiency and good humor. Sitting in the living room at Compass, you would not sense that you were in an institution set up for delinquent, torn-apart, and drug-prone youth.

Philosophy of Compass

Compass, like its parent program, Encounter, focuses upon the faith that individuals *can* change. Not only can they stop taking drugs, but more importantly, they can learn to conquer the underlying causes of their addiction. Such changes, they believe, can be accomplished through creating a carefully structured environment with many activities and increasing responsibilities for each resident. With a system of rewards dramatizing each progressive step, empathy and concern of other young people, plus the wisdom and direction of former addicts, youth can in an important sense be "born again."

Some of the guiding tenets of this rebirth are strangely familiar. Be responsible for your acts. Tell the truth. Do your share, pull your own weight. Help others to be more responsible. *Grow up.* Like Synanon and similar rehabilitation programs, Compass believes in being honest, working hard, and showing responsible concern for others as well as oneself.

Starting with many of the same basic concepts as the other drug rehabilitation programs, the directors of Compass are especially interested in trying out new ideas. They hope to remain flexible and responsive to the needs of their members. Like Encounter, Incorporated, they fear and resist stagnation or rigidity in any of their approaches.

Operating Procedures

Many of the same activities are used here as at Encounter. To get admitted the applicants are subjected to a "crisis" interview by a screening committee of staff and residents. (They may be referred to either Compass or Encounter, depending on which program seems most appropriate.) Once accepted, the members go through an orientation phase first, and then through other carefully designed levels. At each stage of their development, more responsibility is expected of them.

Like Encounter, Compass provides a variety of sessions and seminars built around guiding "concepts" of behavior; peer group encounter sessions; and a number of social and community events. Compass also provides an "in-school" program for residents. In all aspects of the program, an effort is made to deal with the individual problems of each member and to alter the program to fit different needs when called for.

They hope to keep the program from becoming authoritarian -- a constant danger in most structured programs. The staff meet regularly to make important decisions jointly, rather than have them come only from the top down.

At Compass the residents must carry on many responsibilities for both keeping up the house and running the program. With so many young people crowded into one house, they soon learn how important it is to keep the house clean and comfortable. Each member is expected to serve on one of the following committees:

Acquisition of Household Items
Service Crew
Legal Affairs
Graphic Arts, Photography, Creative Activity
Contracts
Commissary and Boutique
Expediting
Medical Concerns
Re-Entry
Education
Administration
Hospital

During our visit we could see several activities in which members were engaged. Everyone had something to do. As we approached the steps of Compass, two young men were mopping them down. Inside we were greeted by a young lady receptionist stationed under a sign -- COMMUNICATIONS AND EXPEDITING. Her task is to welcome visitors and decide where to dispatch them. Later, while we were discussing Compass with the Director in the living room, one young man of high school age was sorting little slips of paper with various messages written on them. He was responsible for assigning members to appropriate group sessions that evening. Apparently he was getting his clues from the various notes the residents had written for this purpose, explaining the matters they wanted to discuss in the encounter groups. We also witnessed a "crisis" (entrance) interview in which various members participated.

Downstairs in the kitchen a supper of baked chicken pot pies was being prepared by one crew. Some were pouring out soft drinks and getting the dinner trays ready. Others were serving. Although these were probably assigned activities, the mood was one of almost party excitement.

VISITING COMPASS

As a Resident Sees Compass

During a second visit to Compass in January, we taped an interview with a young male resident. From the lengthy tape, we have excerpted the statements that provide a close, intimate view of why this youth came to Compass; the program as he views it; and the various ways the young people there help each other and the surrounding community.

QUESTION: WHY DID YOU COME IN HERE?

> I was frankly in an uptight situation. I just got put out of the apartment I was staying in at the YMCA. I wanted to just lay up and get out of the streets for awhile...I was at the end of my line. I felt like everything was just dropping down on me and the only thing I could do was go to jail or end up taking an overdose, so I thought about it, and said, 'No. I think too much of living and doing a life for myself.' I went to the Youth Center on the corner. I found out that Phoenix House had a six months waiting list! Daytop had a waiting list also, and was crowded at the time. I was just about ready to give up. I WAS SICK AT THE TIME AND THE ONLY THING RUNNING THROUGH MY MIND WAS THAT IF I CAN'T GET IN ONE, I'M JUST GONNA GO OUT THERE NOW AND ROB SOMETHING FROM SOMEBODY. I'M JUST GONNA DO SOMETHING. I was using mainly heroin, and cocaine. It was pretty expensive. I did a lot of stealing for my money. I also did a lot of selling dope and things like that to obtain these drugs. Then the woman of the Youth Center remembered that there was a new program opening up -- Compass. So I came here at 1 o'clock for the interview. I came here and sat on a bench maybe 12 hours and it gave me a chance to think of a lot of things. How come I did sit there so long? I guess subconsciously I did want to do something. After six and a half years of shooting dope, I just couldn't handle it any more. I was at the bottom. I didn't have any close relationships with my family. I destroyed everything I did build, the little I did...I was so

confused. I really didn't know what to do. I just took everything on an impulse, the way I felt at that moment.

WHAT CHANGES DO YOU SEE YOURSELF GOING THROUGH IN COMPASS?

Getting rid of false images.

They confronted me with the fact that my image was that of someone who was making it out in the street. Like I came in here with expensive clothes on but underneath that expensiveness they were dirty. The collars had a dirt stain. I had a mustache -- part of the image, to make a person feel more superior, more masculine than he is...I cut it off after I was here awhile.

With a drug addict, it's not just the drug itself but the fears within himself, in his life, that moved him to use drugs. And I had quite a bit. I was afraid of getting close to people....Everything I did was for my own self...I was self-centered. Everything had to revolve around me. I saw everything from my point of view. And that's how I missed a lot of love in my life...I really never felt that I had anything to accomplish. I always knew I wanted to do a lot of things, but -- like I'd fantasize one day I'd have a family and a home, but I never made an attempt.

"Don't run from it, and you can get it."

But since I've been in Compass...THEY'VE SHOWN ME HOW TO REALLY STRETCH OUT AND USE YOURSELF, use your mind, how to step out of the little hidden fears you have about things and take it from a straight point of view. Man, it's not impossible to do. All it takes is a little effort and consistency and direct confrontation with it. Don't run from it, and you can get it.

DO THE KIDS HERE HELP EACH OTHER?

"When you're lookin' bad you're lookin' good."

In lots of ways we help each other.... If we see others messing around, doing something wrong, we'll tell the person as we would tell our own sister and brother about it. It happens quite often. Like myself, I messed up a lot...I leave my room filthy a lot. I got pulled up about it. In my own house I never had to make my bed.... So in this house I have more concern for others and they have hope for me and I'm scared of it...I am starting to get in the groove of people really liking me for what I am... even when they tell me I did something bad or wrong. You learn you have to be... it's best to be you...the real you. Like we have a concept here that goes around the house and it is practiced everyday. When you're lookin' bad you're lookin' good, and when you're lookin' good you're lookin' bad.

WHAT ARE SOME OF THE OTHER THINGS PEOPLE DO FOR EACH OTHER?

We have groups...and it is not for therapy. It's a form of identification. Everyone in this program regardless if they came in for using drugs or what, has some form of identification with each other as far as their security, fears, loneliness, not knowing how to be honest, consistent ...EVERYTHING THAT TAKES PLACE HERE GOES INTO THE GROUPS. The things that happen during the day. The feelings that you have. Like one day I saw a person that I used to get high with, and right away it made me feel like I would like to get high again, and I would go into the groups and I would talk about that. And say that I would like to get high. Like I miss it and I'm never gonna get used to it. Somewhere along the line it would get out to the people here that maybe it's not the fact that he wants to get out there to get high, like maybe it's something else, something that he is not doing here for himself that is causing him to feel that way. And we would talk about that....Like -- do you feel lonely here? What do you think about when you are by yourself? ...to counteract, to probe exactly where you are coming from....A lot of times you do things subconsciously all tied to -- we call flags -- little signs to show that there is really something else wrong....Everyone in their own way knows exactly where you are coming from because either they tried it or they've gone through it, or they are going through it at the time. It's kind of like a big mirror.

"Everything goes into the groups."

"It's like a big mirror."

Everyone talks to you about it and they show you where it's wrong and what they expect of you is to either change it or you'll stay that way and you'll never make it through the program, and if you really got concern for what the people tell you and you got concern for yourself, you'll change it.

...It is good when you can go into groups and let all this out and afterwards you feel more secure, the more you deal with it, the more you put into it and exercise it. This is what we call growing up stages -- everyone goes through it.

Everyone deals with prejudice, loneliness, honesty. Honesty is the main thing we really go through. The first way to start off is being honest, and dealing with yourself on the outside like your image, and you are constantly being confronted about it until you begin seeing that little bit of light and you start changing and getting yourself involved in the program and having concern for the people in the house....

"Honesty is ...the main thing."

WHAT ABOUT THE FUTURE?

There are some that split. But I'm gonna stay. I know I have a lot of work to do and I'm getting myself prepared to go to school [RCA Institute]...I got a position on our staff as aide now and it means like I'm in the middle of a lot of things that are happening between the residents and the staff...It's a large growing process for me and I'm putting everything I have into it. I am not really sure whether I'll go to school in March or in June, but I know I'm definitely going through the program. As a matter of fact, I don't think I'd have ever made it while I was in the street.

"I know I have a lot of work to do."

WHAT ARE THE THINGS YOU CAN DO FOR THE OTHER RESIDENTS?

I see that most of the kids here are younger than myself. I really want to stretch out for them, like I know I had to wait six and a half years before I actually decided that I wanted to do anything...I try to give as much love and concern as I can. Like I go all out of my way to really show them that drugs is not what's happening. I know for myself, as much as I help them, it helps me...to be real honest with them and give them real feelings about what is happening. Because I have messed with it for six years and I know what down and out is....

"I know for myself, as much as I help them, it helps me."

WHAT OTHER THINGS DOES COMPASS DO? ANYTHING FOR THE SCHOOLS AND THE COMMUNITY?

We talk to the kids in junior high school. It's an open session and we don't run groups there. We participate in rap sessions, and I show them all types of identification through compassion, empathy, not too much hostility, though sometimes you have to come off that way to open up things. We find them very successful. Altogether we have...three STEP ONE programs -- one at two different highs and one at a junior high school. We have kids from the community come here Thursdays for groups after school, and we have community groups here. We have parents' groups for lots of the kids who are here in the house, and parents who are involved with the drug problem.

Parents Groups

The majority of the kids here go out to different groups to speak, like Catholic Youth organizations. They go to different churches, and community centers to rap openly about drugs.

As much as they go to help the people, they help themselves. By the same token we are learning how to open up and get over the fear of telling them about ourselves. Like now I am an ex-drug addict. There's no such word as drug addict in my vocabulary anymore. I honestly feel that that's all in the past. I'm dealing with it....

AS STAFF MEMBERS VIEW COMPASS

We returned a few weeks later to interview staff persons also. Angelo Cruz, the director, was busy handling some house crisis of the moment, but we did get a chance to speak at length with two of the assistant directors, Joe Alia and Judy Muravchik. Joe (21) had gone through

the Phoenix House program, and Judy (aged 20) had received her preparation at Encounter, Incorporated.

Here are some excerpts from our interview with them:

QUESTION: WHAT DO YOU BELIEVE IS MOST SIGNIFICANT ABOUT COMPASS AS A PROGRAM?

- * Our young staff. Except for a woman in charge of medical-legal matters, all other (12) members of our staff are under 25. In fact, no one here at the house can get a license to drive a truck. There may be some disadvantages like that, but mostly it is better because the kids here can relate to us more.

- * Feed-in from various drug programs. Staff members have all gone through different ones and can bring their best features to Compass. The staff is constantly trying to learn more from each other. We have frequent seminars in which we check out each other's ideas.

- * We also call in experts from related areas. We keep trying to get new and worthwhile suggestions from others. For example, recently we had a seminar with Dr. Kiev from the Suicide Prevention Center.

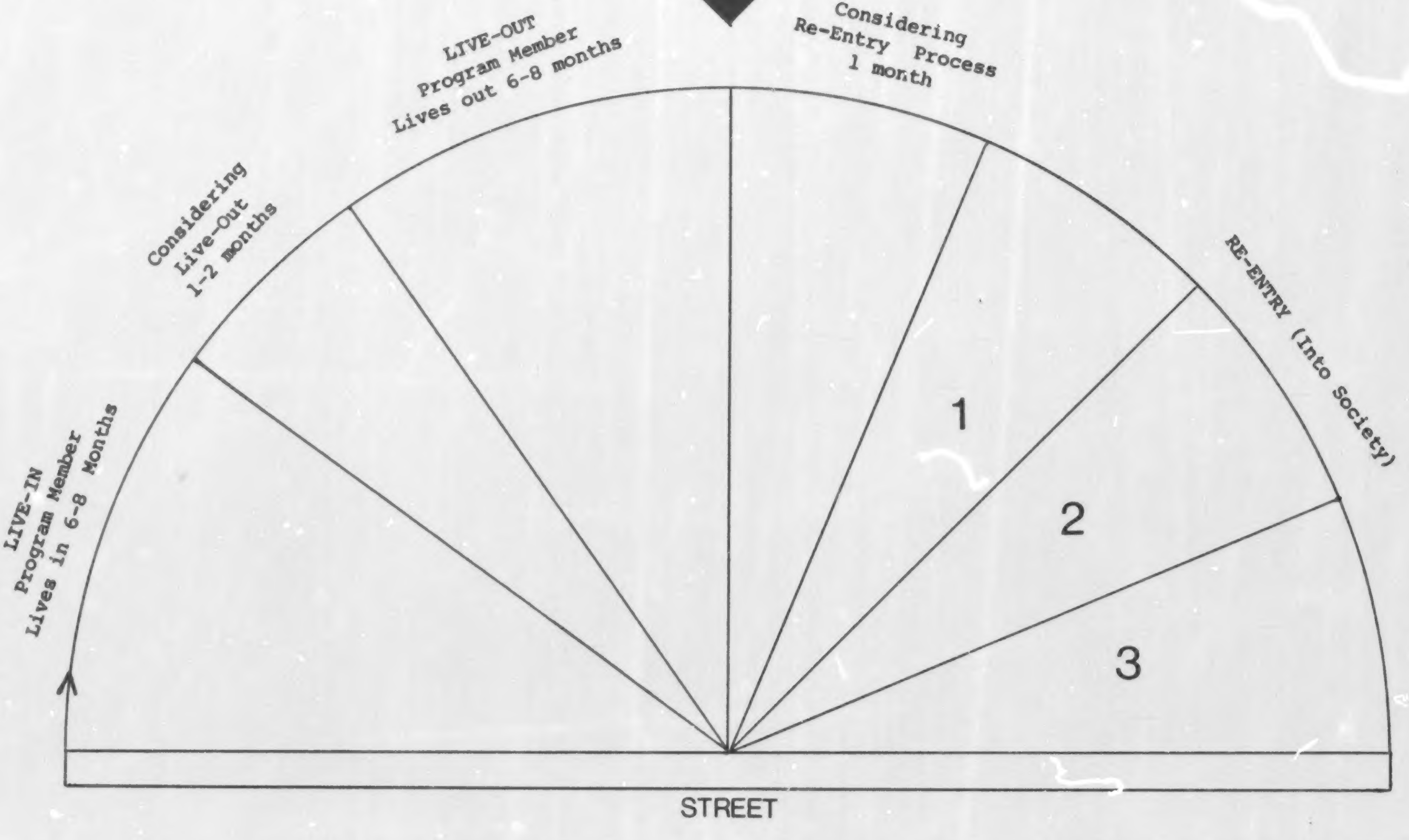
- * We have a good community base. There is a 'Friends of Compass' Program. Parents and residents in the Chelsea area are helped to know what is going on here, so we have good community support.

- * The live-in and live-out programs are well blended at Compass. We don't believe in keeping them separate. Combined, they benefit each other, we believe. Most programs keep them apart.

- * We have a pretty good re-entry program worked out. It is really important to have a good one so our residents can be gradually weaned from us while they are developing new strengths outside. [See attached chart, page 77 .] We have set up the following criteria for deciding whether a member is ready for the re-entry process:

  CRITERIA: PRACTICAL
  1. performing successfully in school/job
  2. ability to handle money
  3. ability to budget time
  4. cultural interests (hobbies)
  5. completing projects
  6. practical skills (basic skills in cooking, sewing, ironing, cleaning, repairs, etc.)
  7. good physical condition

COMPASS


LIVE-IN
Program Member
Lives in 6-8 Months
Considering
Live-Out
1-2 months
LIVE-OUT
Program Member
Lives out 6-8 months
Considering
Re-Entry Process
1 month
RE-ENTRY (Into Society)
1
2
3
STREET

CRITERIA: PERSONAL RELATIONSHIPS

1. relating in a healthy way to peers in and out of the Compass program
2. relating in a healthy way to the opposite sex
3. relating to one's family in a healthy way
4. relating in a healthy way to authority figures (teachers, probation officers, employer)
5. taking the initiative
6. positive self-concept (gender, race, religion, personality, appearance)
7. healthy self-image
8. healthy attitude toward the program (i.e., issue of dependency)

While members are in the re-entry phase they have to go through a whole other process, including writing their reasons for their desire and readiness for re-entry, discussing this with staff, attending a certain number of prescribed meetings until they are 'graduated.'

* We know that we don't have all the answers for curing drug problems. We are just trying to make a dent in it with these people in Compass. We are trying to do the best we can in the Chelsea area, but we know there is a long way to go.

* We won't let ourselves become stagnant. We are constantly checking out our way of doing things, and we adjust the program to meet the needs of the individual kids. We are not rigid like some other programs, even though we believe in 'The Basic Concept'...as the best cure for drug abusers.

WHAT DOES COMPASS MEAN BY THE BASIC CONCEPT?

In some ways it's a large, general idea including ways of treating people, dealing honestly with them, and helping people grow up. We demand that people act their age, act responsibly, and show concern for other people. That they treat each other like human beings, not like dope fiends.

Basically, I guess Concept means how we work, and how we relate to people. The Concept also includes certain guiding rules for behavior. For example:

No chemicals allowed.
No physical violence tolerated.
No talking behind peoples' backs. Confront them directly if you don't like what they are doing.

THE IN-SCHOOL PROGRAM

At this point, Judy had to leave for her class. Along with many residents of the house, Judy is enrolled in the "in-school" program Compass contains. She is hoping to take her high school equivalency exams soon. When I asked Judy what her own plans for the future were she replied:

> I'm not entirely sure. Right now I want to be the very best assistant director any drug program can have, but eventually I would like to return to the field of music. I play several instruments, including the lute and the dulcimer. When I am ready, I will study music again.

We accompanied her upstairs to the schoolroom. A young male teacher was in charge; and a small number of residents were assembled. We found out that the teacher organizes individual school studies for the residents. They meet with him in clusters for one hour daily, and then pursue their homework independently in the school library adjoining the classroom.

OVERALL STRENGTHS OF BOTH COMPASS AND ENCOUNTER

LOOKING back over both Encounter, Incorporated and Compass, we see some great strengths in both programs. Those that most impressed us were the following:

1. Community

In each program a real community of the spirit is established -- a sense of extended family, a feeling of belonging for young people who so desperately need this support.

2. Roles of Youth

The programs are impressive, too, for the increasingly important roles the young members play. The leadership is serial, gradually passed on from one level to the other. Almost from the very beginning a member is given more responsibility, more trust than he may ever have had before. Youth surprise themselves and each other with new-found capacities and skills in interpersonal living, teaching others, public speaking, and community service. Ironically, in these centers for lost young people,more significant and adult challenges are available than those generally offered to most healthy, adjusted youth in our society.

3. Tie to the Community

Another great strength is the role Compass and Encounter play in their communities. Both had the support of their communities from the beginning. They have spread the benefits of their program widely by opening their centers to all concerned neighborhood adults -- social workers, probation officers, teachers, parents; speaking frequently at various community centers and churches; and running special school programs. They have, in fact, created communal models that demonstrate how groups of young people can both help each other and benefit the community around them. Note that they have undertaken this in difficult urban areas, not off in protected idyllic scenes away from the daily temptations and the stresses of big city life.

4. Probing Evaluation & Self-Criticism

One of the most remarkable aspects of both programs is their honest evaluation of their successes and failures. They keep careful records of those who make it and those who don't. They are also constantly reevaluating the effectiveness of their own program and subjecting all aspects of it to close scrutiny.

We were fortunate enough to see some of their self-examination process in action. We happened to visit one day at a time the staff members of Encounter were having a "Summit" meeting to reevaluate their goals and practices from top to bottom. In preparation for the meeting, the young woman in charge of evaluation for both programs, Marge Heller, had written and distributed a provocative paper questioning many of the assumptions upon which the program was based. Excerpts from her paper reveal the unusual ability of these programs to look at themselves objectively, while still holding fast to their primary goals.

Marge's paper begins with an explanation of the origins of Synanon-like drug rehabilitation programs:

> About twelve years ago, an ex-drunk named Chuck Dederich decided to find a better way to keep lushes and junkies clean. He borrowed some things from Alcoholics Anonymous, a little bit of Bible philosophy, some psychology, and some plain old American tradition, and groping in the dark, hit on some methods which seemed to keep junkies off dope. His approach, incorporated in Synanon, has become the one used, in its essence, by all therapeutic communities since then. In fact, to a surprising extent many of Dederich's original techniques have been handed down as essential parts of Daytop Village, Phoenix House, and Encounter.
>
> Unfortunately, what started as Dederich's groping attempts have too often become the Ten Commandments of the therapeutic community. What started as a flexible, creative innovative approach to dealing with people has to a certain extent become a rigid formula for effecting change....

Marge warns against Encounter's following any route slavishly. She suggests Encounter particularly refrain from making generalizations about people in the program -- and consider instead what makes this one particular kid different from all others who have come to Encounter. She urges the programs to make more of an effort to get people

> to discover their own values, choose their own direction, and grow in their own particular way, rather than our way.... In other words, we should constantly emphasize that we are not infallible, that what we say comes from our own experience only and is not necessarily or universally true.

She points out that more clear-cut ideas should be developed for helping people at different stages and deciding when they are ready to have more freedom. Greater emphasis should be placed on reward and praise rather than on censure for transgressions. All these criticisms and others she offers within a context of high regard for Encounter.

She writes:

> I have, despite my criticisms, a great deal of faith in Encounter. I think it has a hold on some very powerful stuff, things that an awful lot of people can use...I am concerned here with seeing Encounter grow and improve, stretching out to help more kinds of people and helping them more than it presently does....

We agree with Marge Heller that Encounter (and Compass) both have a hold on *some very powerful stuff* that a lot of people could use. We are particularly impressed with the delicate balance the young directors maintain between providing enough structure for troubled youth while simultaneously nurturing their increasing independence and eventual reentry into society as self-fulfilling adults.

AFTERMATH

COMPASS' new director is Arthur Stein. The center has moved from West 21st Street to 239 West 19th Street and a second facility has opened at 447 West 47th Street.

There are nine staff and 45 youth in both centers. Fifty percent of the youth come from the courts; the rest are referred by agencies, probation officers, or come voluntarily.

Most funds come from the Drug Addiction Control Commission; some come from Addiction Services Association.

Compass has always offered individual and group counseling. More recently they have organized "primal" groups, in which they experiment with new identity techniques, and "re-entry" groups, in which they provide school, job information and advice.

Future plans depend on whether Compass can secure more money and how much they can solicit. If funds materialize, they plan to spend the money on vocational training and recreational equipment. They would like to hire staff to teach wood-carving, jewelry-making, and ceramics.

THE COMMUNITY MEDICAL CORPS

THE BRONX, NEW YORK

PUTTING MEDICAL SKILLS WHERE THEY ARE NEEDED

> Dear Friends:
>
> Last September, a two-year-old boy named Gregory Franklin suddenly began having convulsions and became unconscious. His terrified parents rushed him to Metropolitan Hospital. He remained in critical condition for many days and was expected to die. Gregory, who had always seemed to be a perfectly happy and healthy child, was a *victim of lead poisoning*. *This could also happen to your child.*
>
> The city has stated that there might be as many as 35,000 unidentified children with poison in their blood streams from eating chips and fragments of lead-based paint. Many of these unidentified children could be in your area because of the poor housing conditions. Tests must be done in order to find out who these children are so that they can be taken care of. We are here to do this testing, to prevent your child from becoming another Gregory.
>
> Our group, the COMMUNITY MEDICAL CORPS, consists of doctors, nurses, *community youth* and your neighbors. We're connected with Bronx-Lebanon Hospital. We'll be testing for lead poisoning in your neighborhood, and we need your cooperation and help to make this a total community effort.
>
> [Letter Distributed to Parents] Phone (212) 292-3077

IN recent years an increasing number of informed citizens, doctors, medical students, and public health officials have become seriously concerned with the staggering health problems of impoverished urban communities. They maintain that many diseases could be alleviated (1) if more medical services were available; (2) if community residents could know which medical facilities already exist; and (3) if there were more preventive medicine and early detection. Frequently, ghetto residents tend to avoid doctors and hospitals until it is almost too late. (See chart on Disease Incidence, p. 99.)

Under the leadership of socially aware and committed medical students, the Community Medical Corps in New York City is an inspiring example of a constructive attempt to find solutions to the medical problems of the urban poor. Beginning with a focus on lead poisoning illness in the ghettoes, the program has expanded to a door-to-door medical service. The aim of the Community Medical Corps is to bridge the gap that now exists between established health institutions and the ghetto communities. *And they are doing this by including ghetto youth and adults on their medical teams.*

THE MORRISANIA LEAD PREVENTION PROGRAM

ON East 149th Street, on one of the wide, neglected streets in the heart of Mott Haven, there is an abandoned record shop in which the Community Medical Corps project is presently housed. Inside the dilapidated, poorly-lit building, there are two energetic medical students, Bill Rhodes and Bob Young, who are currently serving as co-directors. Both are on a self-initiated elective this year from Albert Einstein College of Medicine. From them and a few of the project youth present we learned the history of the Community Medical Corps, its purposes, methods of operation, and its achievements to date.

How It Began

Originally, the project grew out of a course in community medicine which Bill Rhodes was taking from Dr. Muyta San Augustin at Albert Einstein College of Medicine. As the director on the Montefiore-Morrisania Child Care Project, Dr. San Augustin had discovered that *in addition to the usual health problems that besiege ghetto dwellers, they know little about disease prevention and generally fear doctors and hospitals.* Under Dr. San Augustin's inspiration, Bill Rhodes and other students began to conceive of a door-to-door medical service for the poor--a community medical corps.

In the spring of 1970, the leaders formed an alliance with the local Neighborhood Youth Corps, and designed the *Morrisania Preventive Lead Poisoning, Screening, and Treatment Program* for their first community health project.

They chose to begin with lead poisoning, a disease that is caused by hazardous housing conditions, and one that can be prevented and that early detection can cure. Next they recruited from the area one hundred and ten high school students, mostly 14 to 17 year olds, to assist in screening children in local tenements for traces of lead poisoning.

Most of the young recruits had found out about the program by word of mouth; others via job applications to the Neighborhood Youth Corps. Most of them needed money, and all of them were seeking better ways to spend the usually boring long hot summer ahead. The recruits were put through a rigorous orientation session, given white medical coats to wear on their rounds, and put to work on a paid basis (unfortunately minimal) under the sponsorship of the Neighborhood Youth Corps.

Purposes of the Morrisania Project

There were several important goals:

1. First of all to save the lives of children.
2. To educate the community about the medical dangers, and the medical and legal prevention that could protect their children.
3. To encourage the community to mobilize against the irresponsibility of negligent landlords, and to make city officials more aware of the consequences of hazardous housing.
4. To give the youth of the community paying jobs, and an opportunity for further training in medical services and skills.

5. To give the young people a sense of meaningful involvement in the community.
6. To demonstrate that non-professionals could be trained to perform many needed medical services and may represent the most significant solution to the problem of medical care available to the poor.
7. To help the people in impoverished areas learn to seek medical help.

To accomplish these several purposes the following program evolved:

The Morrisania Summer Program

1. Orientation for NYC Youth Workers.

Volunteers from the medical schools and nursing schools conducted orientation sessions for the young workers. These were designed (1) to instruct the youth in the dangers of lead poisoning; (2) to teach them how to educate the neighborhood parents about the problems; and (3) to show them how to take the necessary medical histories.

2. Information About Lead Poisoning.

The young people learned that each year hundreds of children die of lead poisoning -- that this happens because the lead-based paint flakes off the walls onto the floor, and some babies eat the sweet tasting droppings. In this way children can become poisoned from chewing on their own toys! The project youth were informed about the dangers that could result from eating the lead:

> ...of four children who may have lead poisoning in their blood, one will die. Of those who recover, about half will suffer long-term damage. They will have continuing seizures...show evidence of mental retardation, of brain disorder, of behavior disorder. Half of them will have these problems for life...."
>
> Evan Charney, M.D.
> *Scientist and Citizen*
> April 1968.

But the youth were assured that early detection of lead in the blood could save many children from such tragic effects.

3. Advice About Working with the Parents.

Before being sent out on their rounds the young people were given careful instruction in the best ways to approach the parents about lead poisoning and prevention. The instructors used role-playing and improvised various situations that the project youth were likely to encounter. They correctly predicted that the youth would come up against suspicion, fear, or lack of

LEAD POISONING

"How common a problem is lead poisoning? Is it much of an issue in the United States? The answer seems to be, it depends on how hard you look. I must say very frankly that if you live in an American city with a slum population -- and there are kids living there -- and you don't have many cases of lead poisoning -- then your health department isn't doing its job.

I make this statement because the communities that have looked at this problem -- Chicago, Cleveland, Baltimore, and my own community of Rochester -- have found the same thing. If you look carefully into the slums of your own community -- look where the paint is peeling -- and if you test the kids between one and five for lead, you will find that something like five per cent of them are poisoned by lead."

Dr. Evan Charney, remarks at
the Scientists' Institute for
Public Information.

Reported in *Scientist and Citizen*, April 1968 cooperation, eventhough there had been a preliminary campaign of information about the project with letters to parents describing the dangers of lead poisoning to their children. (See letter that opens this section, as an example of the literature disseminated.)

4. Learning to Take Medical Histories.

The significance of obtaining accurate medical histories was explained to the youth. They were taught how to take and record them with painstaking detail. (See the form used, page 100.) Note that all statements are written both in English and Spanish. The instructors later commented on how quickly these youngsters -- many of them poor students at school -- had learned both the complicated medical information about lead poisoning and the skills for communicating these facts to skeptical adults in the community.

After the orientation sessions, the 110 youth were organized into teams of 8-10, each with a medical student, nursing student, or adult resident as leader. In the hot months of July and August, they went door to door into the grimy, heat-sodden slums of the surrounding neighborhood. Just as the instructors had warned, getting in to talk to the parents was not easy. One of the teenagers described to us the usual difficulties:

> We go from apartment to apartment and tell people what we are about. Sometimes people don't want to see us and say they don't have kids.
>
> People are afraid of us, afraid to open the doors. They think we are going to steal something. Some people think we're going to take the blood to sell it, and they say, 'No, we don't want no blood taken out.'
>
> Then we try to tell them how we get lead poisoning, from toys, from pipes. We have to develop a sense of salesmanship and perseverence. Sometimes the buildings are locked and we have to sneak in when someone else goes in....

But once they gained entrance to an apartment, they could then explain to the parents the dangers, symptoms of lead poisoning, and the means of prevention. Whenever possible, they made appointments to come back with a nurse or doctor for a blood test of the children in the house. When they returned with a person certified to take blood, the young people would bring the necessary sterile equipment, assist the doctor or nurse, comfort the parents, and hold the frightened children while they were having their blood taken. The blood samples obtained would then be sent to the city health departments for analysis.

In the course of the summer, the teams saw over 3000 children, taking over 2100 blood samples. The findings corroborated the fears of the medical students. Two and 1/100% of the children had dangerously high levels of lead in their blood. Twenty-five to thirty percent had more than the normal amount!

Much of the difficult work came after the initial sampling. Children with dangerous levels were referred for hospital care. But the greater number of children, those with significant but not yet dangerous levels, had to be kept under repeated observation to determine whether their lead level was increasing or decreasing. Advice and concrete suggestions had to be given to the now alarmed parents. Arrangements had to be made for registering the children at a medical facility which would provide comprehensive medical programs including vigorous follow-up services. (In the summer these were made at the Morrisania-Montefiore Comprehensive Child Care Project.)

Thirty of the youth workers followed up the findings of the medical corps by trying to organize the tenants to take legal action against the landlords who permitted lead paint in their buildings. This required informing tenants about the laws against lead paint, getting legal forms from the Housing Authority, helping tenants fill them out, and getting the groups of tenants to meet together.

The directors point out that finding solutions to the problem legally is very difficult, however. Laws as they now stand are relatively useless for preventing the problem. Little happens until after the fact -- when a child has already become poisoned.

The landlords can't just repaint over the lead paint; they must scrape or burn all the layers of encrusted paint off first, a tedious, expensive job. Consequently, many landlords ignore the laws relating to lead content in paint. Perhaps with concerned medical workers and an aroused tenantry, the laws may be more strictly enforced in the future.

Despite the obstacles, the summer program was an outstanding success in several ways:

Accomplishments of the Summer Program.

- * The program administered 3000 lead poisoning screening tests in the months of July and August to children living in or near Health Area 34, an area of great need. This was by far the most successful lead screening program in the Bronx during those months of operation.
- * The community residents were educated about the origins, symptoms, and treatment of lead poisoning prevention.

- Victims were brought to treatment, and children with potential problems registered for complete medical follow-up care.

- Perhaps, most important, the program demonstrated that neighborhood youth could make a significant contribution to their community. Through their work, the number of tests administered in the Morrisania Health District more than doubled.

High school age youngsters had proved that they could be depended upon to do difficult work. Many of them had come into the program originally with an awe of doctors and what they did. By the end of the summer, the directors reported, "We had kids telling doctors what to do. They had assisted with blood taking hundreds of times and knew the job as well or better than any doctor. The kids who worked here, all the 110 kids, know more about lead poisoning than most doctors."

The Program (as of August, 1971)

In December 1970, the Community Medical Corps moved to its present location on 149th Street in the Mott Haven ghetto community. Here they take about 170 blood samples every week, and have presently expanded their program to include several other medical services:

1. Multi-Phasic Medical Screening in the Homes

They are still doing detection of lead poisoning, but they have also undertaken a door-to-door regimen of multiphasic screening procedures. As much as possible, the CMC completes medical tests in the apartments of the ghetto residents. Others which they cannot do in the home, they take back to the Department of Health Laboratory for analysis, or to the Hunts Point Medical Center, a clinic in the South Bronx.[1] Results are then reported back to the families and the necessary referral to any hospital facilities is personally conducted by the CMC teams.

Along with a physician and an adult community worker, one member of each team is a community youth, full time, out-of-school, aged 17 to 21, without a high school diploma. Most of these young men are simultaneously working on a high school equivalency diploma while they are being trained in medical services. There are also ten part-time teenagers (aged 14 to 20) who work after school. (With only one exception, all the youth are Black, Puerto Rican, or South American, reflecting the ethnic composition of the Mott Haven community in which they live.)

---

[1] Apparently much of the present work is done with the full cooperation of the Hunts Point Medical Center.

2. Community Medical Corps Branch in East Harlem

The CMC is opening a separate branch in East Harlem, Manhattan, under the direction of Elizabeth Cintron. Miss Cintron is an 18-year-old nursing student at the Mount Sinai School of Nursing. She had worked with the Community Medical Corps since it began in June of 1970.

Because of the success of the Community Medical Corps, and because of her own persuasive personality, Miss Cintron is getting full cooperation from the East Harlem District Health Office and the Neighborhood Youth Corps agencies in the community. She will have approximately 12 adults and 40 to 50 youth working on lead screening in the coming summer. The directors of CMC say that eighteen-year-old Miss Cintron is a remarkable person, for any age.

3. Eventual Plans

In addition to providing even more comprehensive medical care to the community residents, the directors of CMC are busy working on proposals to include more medical para-professional training of ghetto youth. So far, they have made arrangements with HOSTOS Community College to set up a credentialled program for an Associate Degree in Medicine -- e.g., Medical Laboratory, or Medical Technology. They are hoping to provide a practical ladder for job mobility in the medical profession -- "earn as you learn" programs that would make it possible for many more ghetto youth to become associate doctors, and possibly doctors eventually.

A SITE VISIT WITH A CMC TEAM

TO get a fuller sense of what the adolescents actually do on their rounds, and a closer view of the housing and health problems involved, we were invited to accompany a Community Medical Corps team on a typical home visit.

The young people and their adult community resident supervisor had previously informed the parents of the assigned dwelling about the possible dangers of lead poisoning, and had persuaded them that it was important to have their children's blood tested for traces of lead poisoning. Although it had not been an easy task, apparently the earnest young faces of the workers. and their compelling arguments had convinced the parents. They had promised to have their children's blood tests taken. The returning team consisted of two high school girls, one young man of fifteen, a 22-year-old female community worker, plus a doctor from The Bronx-Lebanon Hospital Center.

Next to a vacated, condemned building, the designated tenement loomed up four stories high, shocking in its deterioration. Outside, the bags of garbage were piled so high on both sides of the entrance, one would suppose garbage had not been picked up in a month. Windows were broken, the steps worn and crocked. Inside, the situation was worse. The halls were filthy with still more garbage -- papers, food leavings, oozing beer cans, and an overpowering stench of animal urine. An inebriated custodian was making sporadic attempts to gather the debris together. The staircase walls were peeling with layers of brown, tan, and white paint flaking off onto the steps. Upstairs we entered a small, cramped, four-room apartment to discover still more evidence of neglected housing. There were big holes in the walls, large enough to put a fist through. Out of them the encrusted old paint chipped and dropped to the floor. Naked bulbs dangled from the ceilings, glaringly revealing the cracked sheaves of dirty paint ready momentarily to scatter over the kitchen table, small stove, or the floor. No wonder lead poisoning could occur. It would be hard to avoid. We were informed by the soft-spoken, young mother who lived there with her two small children (and two ferocious dogs to guard them) that she paid $79.00 rent per month!

In contrast to the wretched condition of the building, her own efforts to make the place liveable were striking. There was a clean, brightly colored tablecloth she had spread out on the kitchen table. A shelf above the table displayed plates and goblets that she had attractively arranged. There were a few large framed pictures on the wall. The rusty sink was clean, the worn and torn linoleum covered the floors had been swept.

Into that small kitchen, the CMC team crowded to take blood samples of our hostess' two children, and then of all the other children in the tenement. She had generously agreed to have her apartment used for this purpose. The 22-year-old team supervisor sat at the kitchen table, taking the necessary information down. Next to her, the two girls from the team spread out balls of sterile cotton and other paraphernalia on an antiseptic towel they had brought along in a large paper bag. The young lad held each child firmly so that the doctor could administer the blood test more easily. The girls tried to calm the children, and after the blood samples were taken, they offered them lollipops brought along to brighten the occasion. We marvelled at the composure and efficiency of the youthful team.

When we left, the children were sucking on their lollipops and their tears were drying. They could relax until next week when they would learn the results.

After the shock about the housing situation lessened some, we could appreciate the significant, responsible roles the young people had been carefully prepared to play. The Community Medical Corps could take great pride in their performance.

OVERALL PROBLEMS AND STRENGTHS

1. Money

The major problem the youthful directors face is financial -- procuring enough solid funding to guarantee wages for the youth and adult neighborhood workers and the professional staff essential for running the program. They also need continued support for medical supplies of all kinds, and financial backing for the training and orientation period.

A small grant from the Wier Foundation in December 1970 helped the Community Medical Corps with funds for the initial training sessions. The Neighborhood Youth Corps has contributed salaries for the youth (but too little actually to provide any real financial incentive). Many doctors have donated their time freely. Various hospitals and clinics have cooperated with the Community Medical Corps in providing their facilities -- e.g., the Bronx-Lebanon Hospital, the Montefiore Child Care Clinic, the Department of Health Laboratory, and the Hunts Point Medical Center. The New York City Health Department contributed substantial funds for the lead screening project. But if the Community Medical Corps is to provide all the services they would like to offer to the ghetto residents much more money is needed.

As a consequence, the young medical students heading the program have to spend far too much of their time writing proposals for obtaining grants. They would much prefer to pour their energies and talents into medical services for the community.

2. Arranging certification of para-medical workers.

There are many complications involved in setting up approved programs for para-medical workers. Nurses and doctors need to be assured that professional standards will be maintained. Impoverished ghetto youth have to be certain that there are, in fact, chances for them to move ahead. They need assurance that they can earn wages while they obtain credits toward a degree. They need to know that they will not be locked forever into menial tasks, but can proceed to further levels of status and financial rewards within the medical profession.

3. Poverty and Illness in the Ghettoes

The medical problems of the ghettoes are complicated by the ills of poverty -- the unhealthy housing conditions, the everpresent violence in the slums, the problems of dope addiction, and the rapid spread of communicable diseases in overcrowded dwellings; all these plus the attitudes of the poor toward doctors and hospitals. The Community Medical Corps has obviously taken on a crucial, but painfully difficult mission.

4. Services Provided

Despite all the problems, the Community Medical Corps has accomplished a great deal. They have brought needed medical attention to many people who were not utilizing existing health facilities previously. Their screening and detection of lead poisoning was more successful than most previous attempts in urban areas. And their present operation of bringing multiphasic screening services to the homes of the ghetto residents is to be greatly applauded.

5. Commitment of the Young Medical Students

Undoubtedly one of the overpowering strengths of the Community Medical Corps is the type of dedicated, socially aware and responsible young medical students who are giving their time to this needed enterprise. There are fortunately a growing number of highminded, socially concerned youth who are now bringing a selfless dedication to the field of medicine. Less interested in the financial and status rewards, they become physicians in order to serve humanity. The young men who are directing the Community Medical Corps set an inspiring example for practitioners now and in the future.

6. Youth Involvement

From the National Commission's point of view, the most exciting aspect of the Community Medical Corps is its intelligent and courageous use of neighborhood adolescents. With further training, these young people who might once have settled for street gangs, or menial jobs at best, could now become para-medicals with further advancement possible. As a result of their experience with the Medical Corps some might be inspired to become nurses, teachers, social workers, and possibly doctors.

Watching the teenagers do their tasks, observing their competence, responsibility, and control, one knows that without such worthy projects, much young talent is being wasted. The Community Medical Corps demonstrates dramatically that adolescents thrive on significant, meaningful work, and that society requires the special energy and resources they can provide.

AFTERMATH

WE have not been able to make contact with the Community Medical Corps. We assume that it is no longer operating.

PUBLIC HEALTH ESTIMATES

Table 1 -- Incidence rates, communicable diseases new cases, 1968*

Disease, rate/100,000	Mott Haven	N.Y.C.	U.S.A
Amebiasis	60.8	20.3	1.5
Mumps	134	48.0	n.a
Chickenpox	132	52.6	n.a
Rubella	98	37.9	24.7
Measles	128	30.1	11.1
Mortality due to:	27.4	10.2 (All Bx.)	n.a
Scarlet Fever & Strep Throat	24.2	9.3	n.a
Schistosomiasis	18.1	3.0	n.a
new T.B., all forms	59.0	39.7	21.4
total active T.B. (Mar. 31,'69)	73.1	42.8	n.a
mortality due to T.B. ('67)	54.4	32.7 (All Bx.)	n.a
new Syphilis	205	162.8	48.1
new Gonorrhea	514	402	232.3

*N.B. The Bronx-Lebanon Pediatric Outpatient Department estimates 15-20 percent of children seen are anemic.

** The same hospital sites incidence of Cervical cancer to be 400-500 times national average.

FORMS USED BY CMC

Patient Registration

Date: ____________
Fecha: ____________
month mes ______ day dia ______ year ano ______

Patient's Case No: ____________ building edificio ____________ Apt.No. ____________ index indice

Patient's Name
Nombre del Paciente ____________ Apellido ____________ Nombre ______ Inicia

Birth Date
Fech de nacimiento ______ mes ______ dia ______ ano Sex ______ Male=1 ______ Female=2

Lugar de nacimiento ____________ Tiempo en E.S.? ______ En N.Y.C.? ______

Raza: Negroide ______ P.R. ______ Otra ______

Nombre de la Madre ____________ Apellido ____________ Nombre Ano de nacimiento ______

Nombre del Padre ____________ ____________ Ano de nacimiento ______

Occupation of the Head of Household
Ocupacion del jefe del hogar ____________ Medicaid ______ No ______ Yes
Asistencia Publica ______ No ______ Yes

Direcion de
Familia ______ No. ____________ Street - calle ______ Apt. ______ Telephone

Length of present occupancy
Tiempo que llevan viviendo ______ meses Renta ______ por mes

Name of landlord
Nombre del casero ____________
No. of persons
Numeri de personas ______
Number of Rooms
Numeri
de cuartos ______

Direcion del casero ____________ Telephone: ____________

Siblings:
Number of brothers and sisters 7 years and under: ______
Num. de hermanos y hermanas menores de 7 anos:
Names and ages:
Nombres y edades: ____________

Number of brothers and sisters over 7 years old:
Num. de hermanos y hermanas mayores de 7 anos:
Names and ages:
Nombres y edades:____

Date of last complete physical examination:
Fecha del ultimo examen fisico: ____________ ____________ ____________
mo. yr. nunca

Date last seen by a physician for any reason:
Fecha de ultima visita al doctor por cualquier razon: __________ __________ __________

For what reason:
Razon? ________________________

Where?
Donde?

Hospital Publico ________
Hospital Voluntario ________
Hospital Privado ________
Doctor Privado ________
Group Clinic ________

FORMS USED BY CMC

Name ____________ ____________
Apellido Nombre

Date ____________________

CMC-LEAD POISONING

HISTORY

1. Are parents aware of this problem?
Saben los padres-acerca del envenenamiento de plomo? ________ No ________ Yes

2. Are there holes in walls of chipping, peeling paint? ________ No ________ Yes

3. Pica ______ No ______ Yes

4. Picks at walls
Cogen cosas de las paredes ________ No ________ Yes

5. Chews on window sills
Mastica en los marcos delas ventanas ___ No ___ Yes

6. Mopey, inactive
Falta de animo ___ No ___ Yes

7. Daily change in behavior
Cambio diario en manera de ser _____ No _____ Yes

8. Daily change in appetite.
Cambio diario de apetito. _____ No _____ Yes

9. Loss of appetite
Perdida de apetito______ _____

10. Constipation
Estrenimiento ______ No ______ Yes

11. Diarrhea? ______ No ______ Yes

12. Convulsions ______ No ______ Yes

13. Loss of newly learned skills?
Perdida de cosas ensenadas? ______ No ______ Yes

If any of the above were "yes," explain: ________________________________

____

____

Has patient ever had lead poisoning test before?
Ha sido el paciente tratado para envenenamiento de plomo ante? _____ No _____ Yes

If yes, where? ____________________ Cuando? __________ MES __________ ANO

Has anyone in the family had lead poisoning?
Ha habido alquien en la familia envenenado can plomo? ________ No ________ Yes

If yes, who?____________ Cuando? _________ _________
mes ano

Where treated? Donde hasido tratado? ____________________________
Appts. for blood test 1.______ 2.___________ 3.______________
Cita para prosima prueba de sangre.

RESULTS: Blood Lead ________ Date: ______ _______ ______
mg.% mo. day year

Hematocrit ________
%
______ _______ ______

Coproporphyrin ______ ______ _______ ______

Sickle cell ______ ______ _______ ______

Disposition: ________ Inactive because (a) Blood normal _______

(b) Refused - unkept appts._______

_____ Needs more testing

(a) QNS _____

(b) Suspect (04,05) _____

(c) Hospital (06) _____

YORKVILLE YOUTH COUNCIL

NEW YORK CITY

TUTORING AND TEACHING BY ADOLESCENTS

> Play center helps you learn things you never knew before. There is nothing to do at home except watch T.V. which is no fun....
>
> Working at Yorkville I feel I have millions of little brothers and sisters...I am treated like an adult and I've learned because of it....

THE bulging files of the National Commission on Resources for Youth overflow with descriptions of youth programs. Regrettably, many projects have a short history. Only a few endure for any length of time. Among the lasting ones is the Yorkville Youth Council--a program of after-school play centers in which high school and college volunteers learn from serving as assistant teachers and tutors.

Organized in 1947 and still functioning, the Yorkville Youth Council also demonstrates the possibilities that exist for the multiple uses of school buildings. Housed in the neighborhood school buildings, the Yorkville Play Centers have extended the children's formal education into pleasurable learning, helped their mothers by offering after-school child-care, and each year have provided hundreds of high school and college volunteers with the opportunity to teach and tutor these youngsters.

To find the reasons for its durability as a program and its continuing appeal for adolescent volunteers, we studied the goals and structure of The Yorkville Youth Council, visited two of the after-school centers, and watched several Yorkville volunteers at work in the Children's Center, the New York City shelter for abandoned and neglected children.

We learned that the Council was launched by a small group of well-to-do mothers in the Yorkville area who hoped to provide less advantaged children in the neighborhood with opportunities for creative play after school. They also thought their own children could profit from socializing with children of varied backgrounds. Starting with one center and a volunteer staff, these concerned citizens formed an alliance with the New York City Board of Education, contacted public and private schools for student volunteers, and obtained necessary funding from several private donors.

The Yorkville Youth Council now has four after-school play centers, each housed in an elementary school in the Yorkville area. The Board of Education provides space for after-school facilities and pays a selected number of teachers to provide the basic program the play centers offer. The Council hires the professional help for the various workshops and mans the entire program with over 200 adult volunteers and 200 high school and college volunteers yearly.

Present Purposes of the Project

The Yorkville Youth Council's main purpose is to provide after-school play experiences for school-age children in each of the Yorkville school areas. But the type of educational play

Yorkville promotes has far reaching goals. Here is how the Director, Mrs. Lucy D. Lieberfeld, describes the program's underlying aims:

> Take physical energy, a quick imagination, and a lust for knowing what and why and how; give them a choice of activities in a relaxed atmosphere, free of pressure, and there's the after-school play center.
>
> Manual dexterity, physical prowess, rhythm develop.
> Intellectual capabilities and friendships grow.
> A fund of stories and a repertoire of games are acquired. The ensuing sense of mastery brings a glow.
>
> New ideas about life and about themselves come to the children who explore their own world in their own way, especially when there's an easy give-and-take of conversation among themselves and with the adults. Play is a child's serious way of assimilating his experiences and observations. *Play is a tool for growth.* The centers attempt not to make a dancer, a painter, or an athlete but to keep alive self-respect, independence of thought and the life-sustaining joy of individuality.[1]

How does the Yorkville program work toward accomplishing these worthy goals?

Structure of the Program Offered

Open to all neighborhood youngsters ages 3 to 12, there are four Yorkville centers conducted Monday through Thursday, from the hours of three to five in four public elementary schools:

P. S. 171 - at 103rd Street and Madison Avenue
P. S. 198 - at 96th Street and Third Avenue
P. S. 151 - at 91st Street and First Avenue
P. S. 158 - at 77th Street and York Avenue

Activities at each center include:

- Active Games
- Creative Activities
- Music
- Dance
- Painting
- Explorers Club
- Pre-school groups
- Quiet Games
- Woodshop
- Creative Dramatics
- Sewing
- Clay
- Homestudy
- Club

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[1] *The Annual Report of the Yorkville Youth Council, 1970.*

In addition to the play centers, the Yorkville Youth Council sends high school volunteers to the Children's Center, the city shelter for neglected or abandoned children, and to the Bureau of Public Assistance.

Staffing

The professional staff consists of an overall director, two supervisors and some 40 part-time teachers, plus a volunteer staff of over 200 high school and college students and 200 adults each year.

The professional staff members provide the structure, continuity, and careful direction the program requires. The large number of volunteers make possible a wide variety of activities offered at each center, and, most important, can assure personal attention for every child there.

The Young Volunteers

One of the most remarkable aspects of Yorkville is the large number of private and public high schools and colleges which feed their students regularly into the centers. These include:

High School Level

The Barnard School for Girls
Bentley School
Birch Wathen, Inc.
The Brearly School
The Browning School
The Calhoun School
The Chapin School
Collegiate School
Convent of the Sacred Heart
Dalton Schools, Inc.
The Dwight School
The Franklin School
The Hewitt School
Hunter College High School
Julia Richman High School
The Lenox School
The McBurney School
The Nightingale-Bamford School
Riverdale County School for Girls
Rudolf Steiner School, Inc.
The Spence School
The Walden School

College Level

The Bernard M. Baruch College, The City College, Hunter College, New York University.

A VISIT TO THE YORKVILLE YOUTH CENTERS

THE best way to know about the Yorkville Youth Council, of course, is to visit it in action. The centers become vibrantly alive at a time of the day when teachers and children usually race each other to the door. At the Yorkville schools, many children choose to go upstairs instead. If you join them, you will have a difficult time deciding what to see first, for one of the lures of the Yorkville centers is the variety of choices for participants.

Our team from NCRY began with a visit to the Yorkville Youth Center at P.S. 158 where the Program's office is also housed. There we had an interview with Director Lucy D.

Lieberfeld, and a tour of the play center in that school. Later we visited the P.S. 171 center, which serves a poorer, largely Puerto Rican population. Since then, we have visited the Children's Center.

First, An Interview with the Director, Lucy D. Lieberfeld

The Yorkville Youth Council's central office is housed on the second floor of P. S. 158, in an old grammar school built shortly after the turn of the century. From Mrs. Lieberfeld, we gained some understanding of the several goals and practices of Yorkville. Excerpts from our discussion follow:

QUESTION: WHAT ARE THE THINGS YOU ARE PROUDEST OF ABOUT YORKVILLE?

1. Here in the same setting they attend formal school the kids get a completely different focus. They can see that school can be a friendly place. The use of a school building for the workshops is good. Breaks down any negative feelings they may have about school as a place to be.

2. The program itself is FUN for them. A lot of what happens is what the kids themselves want. It is real learning, but without a rigid, set curriculum. For example, skits evolve naturally. Recently the kids at one center wanted to do a skit on drugs, and these 2nd to 6th graders improvised a far better, more authentic play about the horrors of drug-taking than adults might have devised for them.

3. The program encourages individuality. Kids are told each day what is available. Then they can make these choices themselves -- and there are plenty of choices.

4. They also learn responsible behavior. In a looser organization than school provides, they can have more opportunities to learn how to behave with each other. Through active play, they learn rules for behavior while they are enjoying themselves as well.

5. And they get personal attention. You see real learning occurring in natural, spontaneous ways. Here the kids form special relationships with their tutors and teachers. There is a great deal of affection and concern for each of them, and they thrive on it. You rarely see that kind of affection in their regular classrooms.

QUESTION: HOW DO YOU RECRUIT THE VOLUNTEERS YEAR AFTER YEAR?

In all the private and some of the public schools there are counselors in charge of community service programs. Yorkville is usually one of the more highly recommended ones by both the school counselors and fellow students. Apparently the Yorkville Youth Council has come to stand for something important -- maybe excellence.

We have carefully nurtured our relationships with schools and colleges. Schools are informed regularly about the supervised experiences the volunteers will receive -- and the records we keep. We have arranged for the college students to get two credits per semester from their colleges. The high school students do it for the experience. (It helps them get other jobs later, and the tutoring looks good on applications for college).

Really, we have had no difficulty in recruiting the 200 student volunteers each year. Undoubtedly, the greatest lure of the program is the experience the tutors report to each other -- of working with the kids, seeing the joy on their faces, and coming to realize the importance of the relationships that develop. That's what brings them back and spreads the idea to others.

QUESTION: HOW ARE VOLUNTEERS HELPED TO KNOW WHAT IS EXPECTED?

There are orientation sessions for incoming volunteers. Once at work on their selected assignment, they are given further instruction by the teachers with whom they work. All the time the volunteers tutor and teach at Yorkville, their supervising teachers keep anecdotal records of their progress. These result in formal evaluations which are shared with the volunteers. They know that we watch their progress on the job carefully.

When they first come in they are asked to answer two questions:

1. Why did you choose Yorkville as a service?
2. What do you hope to gain?

At the end of each semester, they are then asked:

1. What did you gain?
2. How could the experience have been better?

Their own sense of what happened is supplemented by the narrative records their supervising teachers keep. These reports can be used as feed-in for reference letters the volunteers may need later.

You can see from some of their comments what they expected and what they got out of working at Yorkville:

Responses of Student Volunteers

Student Volunteers: Why Do They Come?

Working at Yorkville I feel I have millions of little brothers and sisters....If I can make one kid happy, I will be happy...I just expect to get a lot of joy from the little kids. It is really a selfish reason... I just love this kind of job...I'm coming back this year because I miss the kids....It looks good on a college transcript....Human relationships are truly the only thing....Maybe a friend who I can keep for the rest of my life....Children give and teach... I hope to make teaching my career...social work... child psychology....My mother thought it would be a good experience....A feeling of not having wasted at least one afternoon a week....To be a useful person....Private school life tends to be very sheltered, so it is good to be with other people who lead completely different lives....Recapture a child's world.... To give someone ideas that would be fun and exciting.... I enjoy seeing them improve in their studies....I am treated like an adult and I've learned because of it....

From the *Yorkville Youth Council Report, 1971.*

QUESTION: DO THE SAME VOLUNTEERS EVER RETURN FOR A SECOND YEAR?

Yes. Here's how our present group is comprised: 150 students are ninth graders who have selected Yorkville for their first voluntary activity. Thirty-one volunteers are back for their second year. Fourteen are at Yorkville for a third year. Four of the present group have been at Yorkville for four years. Attendance for the entire group is generally satisfactory. We are very pleased that six of this year's group have arranged to come twice, rather than the usual once a week arrangement.

At this point, Mrs. Lieberfeld offered to take us to several of the Yorkville workshops so that we could judge for ourselves. We trudged upstairs with her to the fifth floor of P.S. 158, and later to P.S. 171. Another day we arranged to see the volunteers at the Children's Center for Abandoned and Neglected Children.

Location of the Play Centers

We were surprised to find out that the two afternoon play centers we visited are situated on the top floor of the elementary schools which host them. The gymnasia in these buildings are on the fifth floor. Since the gyms are a necessary part of the after-school program offered, the Yorkville Play Centers are set up with the various workshops and other activity rooms adjoining or encircling them.

There are no elevators in the old school buildings in which the Yorkville Play Centers are housed. The walk up to the fifth floor is a real challenge. But once upstairs you sense quickly that the climb has been worth it. There you see a veritable children's paradise -- a safe place to play, many things to do, other kids to be with, and loving teen-agers and adults to point the way to new and exciting possibilities.

Like the children, we had to make our own choices. From the five activities offered at P.S. 158 we chose to visit the Homework Center, Active Games and Woodshop.

Homework Center

Either accidentally, or by design, the homework activity room is located in the science room. Since the teacher in charge is also the school's science instructor, the room is filled with small fish in aquaria, plants germinating from seedlings, jars and shelves of sea shells. From 3 to 5 every afternoon about thirty children with school problems of various sorts drop in for help. Some of them, we learned, have emotional as well as academic problems.

Here they can work individually or in small clusters with some patient volunteer. Usually, there are enough high school and college volunteers (both male and female) present to make one-to-one tutoring relationships possible, and to bring to each child the kind of personal attention that rarely happens in the typical one-teacher-to-thirty pupils situation.

Besides getting help with homework, the youngsters can walk around the room, studying or fingering the various objects that are there for that purpose. They can ask the science teacher or the tutors any questions that come to them. In this stimulating and informal setting they obviously learn many things besides reading and writing and arithmetic. Most important, perhaps, they discover that there are people who care about them and are there to help each one of them learn more.

Woodshop

We saw tiny busy people seriously at work, handling saws and other tools with great care -- creating parts for toys and simple household items. Engrossed, they hardly looked up even while pictures were being taken of them. Some were so small that their faces barely appeared over the top of the work bench.

Active Games

When it is compulsory, many kids complain bitterly about having to go to the gym for physical education. But at Yorkville after school the gym was packed with exuberant children running around, playing various games in small groups or in teams. Several male volunteers were there to join in or direct when necessary. Outside, it was a freezing January day. We wondered what the crowded, wind-blown and dirty streets below could possibly offer these kids, and were grateful to the gym -- even if it is on the fifth floor.

At P. S. 171 we chose to visit an arts and crafts class and a dance class.

Arts and Crafts

The art workshop was run by Robin, a high school senior from Hunter High. She had been a Yorkville volunteer for 3 years, and was now totally in charge of the group. On this day, most children were making potholders; some were painting. One seven-year-old Puerto Rican lad was helping a little girl stretch her knitting over a frame. He told us that he had learned to love art in the Center, and now he goes to Art School every Saturday, even though "his older brother runs around the streets alot and makes fun of him for liking school-type things." Another participant, a young Black girl, proudly showed us a beautiful series of paintings she had made -- symbols of love and peace.

Robin explained that she comes in with a generalized plan of what to do each day and then gives the kids choices within that structure. She does offer stringent limits from time to time, in order to stimulate them to try new things. For example, when they work on clay, she will say -- anything but an asntray -- because they have already learned to do that. When we asked Robin what she gets out of Yorkville, and vice versa she said:

> I like children and I like arts and crafts. Furthermore, I see this as a place where I am needed....
>
> I think one of my greatest assets as a student volunteer is that I suspect that I remind these kids more of their older sisters or their sisters' friends, than of a teacher. Because as lenient as a teacher may be she still is a parental figure as an adult....
>
> One of the best things I get out of it is some sort of candor that you don't find with people over perhaps 12 because they become too sophisticated and they're no longer able to conduct a truly frank discussion.

Dance Class

We saw a 16-year-old volunteer from Spence School showing a group of little girls ballet exercises to practice.

First she would demonstrate a step or a movement; then each child separately would imitate her. It was an odd but reassuring sight to see little girls in heavy winter clothes carefully and attentively mimicking the volunteer's graceful ballet gestures.

The Children's Center

Shortly before Easter we arranged with Mrs. Lieberfeld to observe Yorkville volunteers at work in the Children's Center, New York City's shelter for abandoned and dependent children.

Run by the Department of Social Services the Center contains several school-type nursery and kindergarten rooms for children three to six years old. Newly painted and attractively furnished, the rooms are pleasant enough to be in until you see in the back of each one rows of beds lined up two feet apart, and you remember the reason for the Center. These "abandoned and dependent" children sleep here; right now they have no other home.

As we entered the first room with one of the young volunteers we saw a tiny, three-year-old Puerto Rican boy's troubled face burst into smiles when he recognized her. Within a few minutes he was riding piggy-back on her. Soon they were sprawling on the floor, exchanging toy policemen and firemen hats, laughing heartily as they tried them on for each other. Later, the same volunteer was sitting with the little boy and a whole tableful of three to five year olds, all busily painting and decorating the dozens of Easter eggs she had boiled in preparation the night before.

In the next room, a Yorkville volunteer was on the floor surrounded by a group of toddlers. Together they sloshed around in the wet newspaper and paste, trying to shape a castle. Across the hall, in the rear of a gymnasium room, an energetic volunteer was throwing a ball back and forth with several boisterous five year olds while at the other end, some other volunteer was helping a group of toddlers spin musical tops in large circles.

The children were extraordinarily friendly and responsive. Mrs. Lieberfeld explained that at the Center the little ones are almost indiscriminately eager for human contact and warmth. Some ask total strangers, "Are you my mother?" And one actually responded to a "No" answer, "Then you *must* be my volunteer."

In talking with Mrs. Florence Holloman, Director of the Nursery Unit, we learned that the Yorkville volunteers are one of three agencies that are permitted to work at the Children's Center: Junior League, Friends of the Shelter, and Yorkville. But Yorkville is the only agency that supplies adolescents. They are very much appreciated apparently. "They are the ones who get down on the floor and really play with the children," Mrs. Holloman said. "We need their vitality and warmth. They make a big difference here."

We thought of the look on the little boy's face when he saw his special volunteer return to him. It was easy to understand why Yorkville volunteers would want to come back week after week to work at the Center. In the smiles that greet them they can see how significant they are.

In talking further with Mrs. Lieberfeld later that afternoon, I learned more about two other activities of the Yorkville Youth Council.

1. Club

Apparently, Club is one on the most successful workshops offered. One day a week fifth and sixth grade boys and girls meet with a social group worker at P. S. 171. They have open discussions, "raps" on all topics -- such as dating, how to behave, how they feel about going on to the local junior high, fear of being slipped drugs and becoming a drug addict involuntarily -- and so on. They listen to music of their choice intermittently -- but mostly they love to talk.

Depending on their interests, the social worker and volunteers also arrange various field trips for the group -- things like ice skating, or special exhibits at the museums.

2. Children's Corner at the Bureau of Public Assistance

Recently the Yorkville Youth Council has taken on another needed public service -- providing a Children's Corner at the Bureau of Public Assistance. Now the children have young volunteers to talk to, play with, and learn from while their mothers must fill out the long forms and await interviews for welfare assistance.

OVERALL STRENGTHS OF THE YORKVILLE COUNCIL

AFTER pooling the impressions gained from observations, interviews, annual reports, written comments of children and volunteers at the Yorkville centers, we see the following major strengths and benefits of the Yorkville Council emerge:

1. Yorkville Centers Provide Needed Child Care Services for Community Residents:

Neighborhood parents know that at the centers their children can be safe -- away from the dangers of the inner-city streets -- and constructively engaged in rewarding activities. Fathers are usually away from 3 to 5 on weekdays, the hours of the Yorkville Centers. Many mothers work also, and don't get home until shortly before dinner. Others burdened with household duties and perhaps small babies, cannot hope to provide the individual attention, the varied activities, the fun and learning that Yorkville makes possible for their youngsters.

> My mother comes home from work at 5 o'clock and I get out at 3 o'clock and there is no other place to go and I don't like to wait two hours.
>
> I don't have any place to go because my mother works until 6:00 and my father from 4 p.m. to 1 a.m.[1]

2. For the Children the Yorkville Centers Provide Several Benefits:

a. The Program Itself: The play centers offer an excellent program for the children -- varied and stimulating. There are active or quiet games to choose from, all kinds of creative activities -- music, drama, dance, painting, arts and crafts. They can obtain help they need in homestudy. They can make things in woodshop or in sewing. For the littlest ones there is a pre-school set-up. For the older ones there is Club.

The staff reports that even the youngsters who hate school -- including some who are suspended -- do well in the after-school centers. All the kids seem to acquire new skills and interests.

This is how some of the children have written their responses to Yorkville:

> *I have a lot of fun at the center and I make a lot of nice things there....
> *There is nothing to play with at home and nowhere to play.
> *Sometimes the center helps me with my homework. I can't get good grades.
> *I get out of school at 2 o'clock and I can get very bored. Play center helps you learn things you never knew before.
> *I like Play center because if I was not here I would be sitting at home dragging.
> *I don't like the street because if you have money some guys might come and take your money away....
> *Since I been coming to the Homestudy Center I have accomplished many things, instead of failing them....
> *I can play every game there that I can't play in my house.
> *I think without the center I will go on drugs.
> *If I didn't have the Homestudy Center I would not understand my homework, and I would not do it....

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[1] *Annual Report, 1971.*

> *There is nothing to do at home except watch T.V. which is no fun.
> *Play Center lets you do things you can't do at home. I like drama, music, and arts and crafts....

b. Experiences in Structured Freedom: Besides providing safe, exciting alternatives to the lures of the streets, or the boredom of the home, the Yorkville Youth Council brings several subtle benefits to the children who attend. The children are offered many activities; no one tells them where they must go. They choose different activities each time they come, and decide how much time they wish to spend in each. Thus, they structure their own freedom, and they can judge the consequences of their decisions. They are learning both how to accept self-imposed limits and to make their own choices -- experiences which are strategic for the creation of open, free, and responsible adults. In a sense, they are finding out how to behave in an open classroom situation, the kind England has been experimenting with, and which some American educators are viewing with favor.

Too often we have seen good high school and college experiments fail because students could not use their own time well, or choose wisely from varied offerings. Yorkville gives youngsters practice in this at a crucial, impressionable time of their lives.

The children, however, are not left entirely to their own devices. The workshops are set up in advance. They are not chaotic happenings. Every teacher and volunteer is ready to offer direction. Materials have been assembled and careful preparations made. Surely, along with the exercise in freedom, the children are seeing some of the benefits that structure and thoughtful preparation make possible.

To our mind, Yorkville seems to have worked out for the children an enviable balance between freedom and structure. For example, they can choose whether or not they wish to join an arts and crafts workshop. If they do, they will have some free choices of things to do, and some guided, structured ones. One typical device used is to have a bag of materials ready. The children grab from it at random. Then from whatever they have obtained -- from that bit of cloth or those small objects -- they can make anything they wish. In such ways the students can see some of the pleasures that both structure and free imagination make possible.

c. Access to many adults: Given the loss of the extended family in modern times, most youngsters have little opportunity to spend time with adults other than their own parents or assigned teachers. Here at Yorkville there are several significant grown-ups to broaden the children's horizons. The children can seek out many different adults they admire and obtain individualized instruction and personal attention from any of them.

d. Cross-age Experiences and Adolescents as Role-Models: Children of the United States have become increasingly separated by age. Except in their own families, rarely do they have much contact with others younger or older than themselves. Such segregation may be disastrous for developing social feelings of responsibility and warmth for anyone but one's own peer group. In his book, *Two Worlds of Childhood*, Urie Bronfenbrenner warns against this:

> ...the phenomenon of segregation by age and its consequence for human behavior and development pose problems of the greatest magnitude for the Western world in general and for American society in particular....
>
> If children have contact only with their own age-mates, there is no possibility for learning culturally established patterns of cooperation and mutual concern...[1]

At Yorkville the children from second to sixth grade mix together naturally in the activities of the center, the older ones often informally instructing the younger in certain skills. The presence of the teen-age volunteers of both sexes provide further cross-age learning experiences; the adolescent youth the Yorkville Youth Council attracts make excellent role-models for the Yorkville elementary children. Just a few short stages above them, the volunteers become accessible, intermediary models to emulate and important friends in whom to confide.

3. Benefits for the Adolescent Volunters:

Adolescence is generally a time of heightened idealism, of apocalyptic dreams to improve the world, to do something meaningful. What better ways to channel such impulses than the ones Yorkville makes possible? Here young people bring their enthusiasm, sense of service, need for action, and find immediate use for themselves. They offer present pleasure and instruction to the youngsters in their charge, and as role-models they may be affecting them in long-term ways. Besides knowing that they are significant *now*, there are other satisfactions and rewards for the adolescent volunteers as well.

a. Needed preparation for future parenthood or careers involving children: In many well-to-do homes with the shrinking of the nuclear family, some adolescents have no younger brothers or sisters or cousins around at all. Those who do spend little time with them except for baby-sitting, and then probably at night when the children are asleep.

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[1] *Two Worlds of Childhood*, U. S. and U.S.S.R., by Urie Bronfenbrenner, Russell Sage Foundation, New York, 1970, pp. 116-7.

All the way from nursery school on up, children tend to spend their time exclusively with others their own age. Age segregation badly fits young people for their roles as parents. All mothers and fathers need informed understanding of childhood behavior in general, and practical knowledge of what children are like. Ignorance can result in inadequate or destructive patterns of child-rearing. It can spawn anxiety and unrealistic expectations. We believe it is crucial for adolescents to learn to relate effectively to little children, to relax with them, to find joy in their company -- just as it is important for the younger ones to find teen-agers whom they can enjoy and trust, and model themselves after.

b. Yorkville centers offer adolescents experiences in teaching and tutoring: At Yorkville, the volunteers learn to teach, both from helping their supervising teachers and from their own teaching. To teach someone anything you have to clarify basic principles for yourself, choose what is significant, and fill in the spaces in your own understanding. One could almost say that you cannot fully know something until you have tried to teach it to someone else. It is not surprising that all tutoring programs generally report academic gains for tutors as well as their tutees.

c. Learning about the ethnic attitudes and social concerns of the children in their charge: At Yorkville the social mix is significant. While Yorkville volunteers are predominantly from well-to-do middle class homes, the children come from varied ethnic and class backgrounds. All groups can learn from contacts with people quite different from themselves. Certainly, the volunteers must inevitably develop greater understanding of the problems the children face at school and in their homes and neighborhoods.

4. The Yorkville Youth Council Has Many Strengths as an Organizational Model:

There are several good reasons why Yorkville has lasted, not least of which is its effectiveness as an organization. First of all, it is a cooperative alliance of public and private agencies. Private funds sustain the basic program. The Board of Education provides the school space and pays the teachers' salaries. Both private and public schools supply the 200 student volunteers every year.

Second, it is a carefully worked out combination of professional and volunteer staff, with adult and adolescent collaboration.

--The professional staff consists of the overall director, the four center directors, a secretarial staff, and the core of teachers for the workshops. The professional staff, of course, provides the basic program.

--The 200 adult volunteers work in several capacities. Some are on the Yorkville governing board. Others serve on one of the committees essential to the operation of the program -- committees for raising funds, mailing, public relations, or for recruiting volunteers. Some adults with special skills, such as sewing, photography, music, or whatever, may offer instruction in the after-school centers. To insure a continuing source of back-up funds, several adult volunteers run the Yorkville Thrift Shop.

--The high school and college volunteers teach or tutor in the workshops, at the Children's Center, or in the Public Assistance Bureau. They are under the supervision of the professional staff. If a volunteer has an assignment in which she is uncomfortable, a transfer is arranged immediately. Evidently, the different groups cooperate successfully and there seems to be little friction between them.

5. Good Public Relations have been fostered through the years:

Directors of the Yorkville Youth Council have nurtured public relations carefully and continuously in several ways. First of all, they have maintained an Advisory Committee consisting of the principals of the schools in which the centers are housed, plus several headmasters of the private schools, and various community leaders.

Secondly, the directors and some of the board members work closely with other agencies in the area, such as the Parents League, the Parents Resource Center, the Yorkville Civic Council, and the Community School Board.

The community is kept well informed of the Council's services at all times. The staff members and the Community Relations Committee of the adult volunteers regularly send out press releases about continuing and new activities of the Yorkville Youth Council.

--Yorkville has procured financial support from several sources. While the Board of Education has supplied the space and some of the teachers' salaries, YYC has been able to muster the rest of the money needed to carry on the program each year. Through the ingenuity and hard work of the financial committees, the program's reputation for stability and excellence, the Yorkville Youth Council has procured money regularly from several dependable sources. All the private schools contribute some money annually. So do the Parents Associations from two of the center schools. The Greater New York Fund gives a certain amount yearly. The Thrift Shop run by the adult volunteers supplies a surprising proportion of the operating budget. Whenever necessary, special benefit affairs are undertaken. In this way the Yorkville Youth Council has kept financially solvent over the years.

--Yorkville Youth Council has been responsive to changing needs, yet stable. The Yorkville Youth Council has added requested services whenever feasible. Starting first with one play center, they now operate four. Homework centers, and pre-school age groups were added when parents requested them. Yorkville has also volunteered its services at the New York Center for Abandoned and Neglected Children, and most recently to the Public Assistance Bureau.

But throughout its long history, the Yorkville Youth Council has limited its program to those jobs it can do best. Focusing primarily on creative play experiences, the Council has institutionalized the patterns that work well, only gradually changing them as needed. They have not tried to solve all neighborhood problems at once, or to promise more than they can deliver.

With its high standards plus its strength as an organization, Yorkville deservedly endures. It offers needed services to neighborhood children and their parents, and to the volunteers who find growth and significance in making others happy.

AFTERMATH

YORKVILLE Youth Council has retained many of the programs described below. Ms. Leiberfeld says that they have increased their sources of support, and that the Council's Thrift Shop has proved highly effective in raising money.

Some new activities: student art has been displayed in the Metropolitan Museum of Art, the Turtle Bay Music School has supplied a teacher to give harmonica lessons to students in the after-school play centers, and the program has been invited to supply volunteers to a major hospital in New York City. Finally, the tutoring program has been expanded to all four after-school play centers.

CHINESE YOUTH COUNCIL

NEW YORK CITY

YOUTH CAN BE THE LEADERS OF TODAY--

NOT JUST OF TOMORROW

> **Today's youth can be the leaders of today -- not just of tomorrow.... Adults in the community are not active because many of them are new to the country, cannot vote, and do not know what is going on....**
>
> **David Ho, Executive Director**
> **Chinese Youth Council**

THE Chinese Youth Council -- a community action program -- can play a significant role in Chinatown, New York City. The recent influx of Chinese immigrants to an already overcrowded community has increased old dissatisfactions and precipitated social and economic problems that cannot be resolved without new leadership. While many Chinese-American citizens ascribe the growing ills to the erosion of traditional Chinese values, and bemoan the arrival of mostly poor, working class immigrants, members of the Chinese Youth Council are making some valiant efforts to improve the situation. These young leaders do not believe that the old customs and attitudes will solve present afflictions or create the kind of Chinese-American community needed for the future. They believe that in Chinatown young people must now take the lead.

The Chinese Youth Council - Origins

David Ho, graduate student at the New School for Social Research, almost single-handedly founded the Chinese Youth Council in 1968. He started it as a drop-in club and soon procured some Community Action funds from the Office of Economic Opportunity. Since that time, with a full-time staff of seven youth under 25 and over one hundred young participants, the Chinese Youth Council has launched several needed services in Chinatown. Among them:

* Survival English classes for adults.
* Free assistance in applying for Medicare, Medicaid, Food Stamps and Rent Increase Exemption.
* Free health and legal services from a participating doctor and lawyer.
* Career counseling and referrals to a job and job training center.

Their eventual goal is to change Chinatown into "a place where the Chinese will want to live -- not where they have to live."

Some Background -- The Problems

Chinatown, New York, like its counterparts in San Francisco, Boston, and Chicago, has never been just a happy place of "won ton" soup, fortune cookies, and intriguing tourist gift shops. It has long been a ghetto in which anywhere from 45,000 to 60,000 people live huddled together with the usual ills of urban poverty -- unsafe housing conditions, inadequate heating, bad plumbing, disrepair, and rodents. Although there is a variety of housing ranging from tenements built before 1927, walk-ups and elevator apartments built later, some government-sponsored housing built recently, and other types of dwellings, such as lofts, boarding houses and small hotels, the majority of people in Chinatown live in overcrowded apartments consisting generally of three small rooms. According to the *1969 Chinatown Report*, 85.2% of these apartments are infested with rats and roaches.

Today, with the liberalizing of the immigration quota in 1965, and the subsequent arrival of about 6,000 immigrants every year since 1966, even miserable apartments have become extremely hard to obtain. (In a survey done recently, it was found that out of 465 residents interviewed in Chinatown, one quarter had arrived in the United States within the preceding two years, and half of them since 1961.)[1] In addition to the alarming housing shortage, further complications have arisen. The most pressing are language barriers for the newcomers; a tight job situation; difficulties at school for immigrant children; rising juvenile delinquency; and a growing void of adult leadership in Chinatown.

1. The Language Barrier - In Jobs and Schools

The language problems of both immigrant and resident Chinese have caused major difficulties. For non-English speaking Chinese, even undesirable jobs are now hard to obtain. According to the *1969 Chinatown Report*, only about half of the respondents were able to procure work in Chinatown.

For the children and the adolescent Chinese immigrants, the lack of English language skills has created great handicaps at school. The newcomers are unable to compete with Americanized English-speaking Chinese students in their classes. Not enough bi-lingual programs are set up to help them overcome the language barrier. Deeply discouraged, the immigrant Chinese youth are dropping out of school in large numbers. In the past Chinese adolescents have usually been diligent and successful adults.

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[1] We are indebted to the *1969 Chinatown Report* for these and subsequent figures. The report was assembled by the Chinatown Study Group, Columbia University, The Urban Center, 1970.

2. Neglected Children and Rising Juvenile Delinquency

Because the immigrants must borrow money to come to America, and then work overtime to pay it back, men often toil 12 hours a day in restaurants, while women work even longer hours in sewing factories.[1] The children with no one at home to look after them are free to roam the seamy streets. The enforced absence of the parents plus the school drop-out problem has contributed to juvenile delinquency -- something rare among Chinese families. Tough youthful gangs of Chinese adolescents have now arisen -- the White Eagles, the Black Eagles, Flying Dragons and Quan Yong (Flying Spirit). Apparently these Chinatown gangs have emerged in response to conflicts within the Chinatown community and the local schools, and as a force to combat Puerto Rican and Black gangs on the Lower East Side. One serious problem for the Chinese youth is that the Chinese community itself is fragmented into several conflicting groups -- American-born Chinese versus recent immigrants mainly from Hong Kong (the immigrants are further divided into different groups according to the dialect of Chinese that they speak -- Cantonese, Toisan, or Mandarin).

Youth under twenty now comprise 40% of Chinatown! Vast educational counseling, recreation, and job development programs are needed to help these young people.

3. A Void of Unified Adult Leadership

Some long-standing customs and deeply-held beliefs of Chinese Americans get in the way of solving new problems. For example, the Chinese people have a tradition of privacy. The last of all ethnic disadvantaged groups to seek poverty funds, they tend to understate their afflictions in public.

The fragmentation of Chinatown into different groups complicates matters further. Many of the Mandarin-speaking Chinese who came here from parts of China other than Kwantung Province where Cantonese and Toisan are spoken, cannot identify with the Chinese people clustered in Chinatown. Traditional barriers created by language differences and provincial loyalties lead to group exclusiveness between people in Chinatown and Chinese people living outside the ghetto. Also there has been an exodus of the affluent and the educated from the community. As in most other poverty areas the more well-to-do citizens, those with professional and business skills, have tended to move into better neighborhoods whenever they could afford to do so, usually taking their know-how and sophistication with them.

The lack of unified adult leadership is especially crisis-producing in a culture that strongly believes in established patterns, and distrusts the judgment of inexperienced youth. Yet informal and older solutions are no longer adequate for dealing with the vast social, economic, educational, and cultural problems which have arisen.

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[1] *The Chinatown Report* states that 70% of the women work. Approximately 58% of the men and women work overtime.

In recent years more Chinese youth have become aware of the great need for new leadership. David Ho and others like him are determined to find ways for Chinatown to meet its urgent problems and to involve youth actively in their solutions.

> 'For years,' Ho says, 'youth have been in the shadow of Chinese culture -- that's the traditionalist view -- no voice in the social order. We now must recognize the youth as members of the community, give them their share of opinions and responsibilities.... Besides, today's youth must fill the void in leadership because the adults in the community are not active...many of them are new to the country, cannot vote, and do not know what is going on....'[1]

With their ambitious goals and so many problems to face, we wondered where members of the Chinese Youth Council were placing their major efforts, and how they were faring.

A VISIT TO THE CHINESE YOUTH COUNCIL

THE center for the Chinese Youth Council is located at 5 Division Street in a semi-industrial, poverty-stricken, laundry and cheap restaurant section of New York's Chinatown. On the second floor of a rickety old building without central heating, the main headquarters are fairly spacious with a number of steel and wood-topped desks, cushioned office chairs, and a patched carpet on the floor. At the rear there are several aluminum picnic tables and bridge chairs, and some wall length bookshelves filled with primers for learning the English language.

The large room is freshly painted white. On the walls there are a variety of mottos in black print on white placards. They reflect the sober tone and serious goals of the Council:

CHINESE POWER
YOUTH POWER
BETTER CHINATOWN
DISCOVER YOURSELF
DAMN POVERTY
JOB CORPS -- LEARN A TRADE
EARN A WAGE

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[1] The *Chinatown Report* states that even of the 48.7% who are citizens of the United States, only a minority exercise the right to vote.

Near the entrance to the room there is a small table containing a number of pamphlets for distribution. Their titles, such as "Fair Hearings for Public Assistance and Medicaid Applicants," and "Starve a Rat Today," underscore the usual problems of ghetto existence.

We visited at some length with Mr. Wing Lum, Assistant Director of the Council, a slim, longhaired, gentle-voiced, and articulate man in his early twenties. He described to us the Council's major points of concentration at present:

1-Getting Jobs for Youth and Adults
2-Working with Teen-agers
3-Helping Older Citizens
4-Teaching English to Adults

1. Getting Jobs for Youth and Adults

Mr. Lum explained the everpresent employment problems in Chinatown, and the ways that the CYC is trying to help open more job possibilities for Chinese people.

Restricted seriously in their choice of occupations because of their language problems, non-English speaking Chinese must usually go into three areas of work: restaurant, laundry, or garment factory. Now even those jobs as well as those in small groceries, gift shops, and bakeries are increasingly more difficult to find.

In an attempt to create jobs and to determine future job needs, the CYC sends out letters to various small businesses and large companies in New York City. They refer many people to the Manpower and Career Development Agency, a federal agency which offers training programs and jobs. The Chinese Youth Council is hoping to create job slots outside Chinatown so that the non-English speaking Chinese people will be forced to learn English sooner. They do not charge any fee for their services in finding employment or providing counsel.

At present the CYC is also offering special classes in basic and advanced sewing, and providing training for electricians. Teachers for these courses come to the CYC from outside corporations such as the Consolidated Edison Company, but CYC staff members are now preparing to take over as teachers. And they are hoping to expand into other occupations and areas also. Their long-term goal is to help the Chinese procure better positions than the ones traditionally open to Chinese immigrants.

2. Working with Teen-agers

One of the CYC's aims is to help Chinese immigrant youth remain in school and to keep them off the streets. The present school drop-out rate of these teen-agers is alarming, especially since it is almost impossible for them ever to obtain decent jobs if they quit before learning the English language. The CYC provides individual counseling for the young people, along with instruction in English. They also offer various indoor recreational facilities that might attract adolescents, including instruction in karate.

In the summers of 1970 and 1971 various sites were made available to CYC by the anti-poverty program. In buildings which were to be torn down at the end of the summer, CYC set up drop-in centers and recreational activities. But obtaining the permanent space needed remains a constant problem.

3. Helping Older Citizens

The Chinese Youth Council is equally concerned about the fate of older people, especially those who have no family to look after them or to brighten their lives.

There is a Golden Age Club in Chinatown which CYC encourages the old people to join. The Hamilton Madison House Senior Center, as it is officially called, has been run by the Department of Social Services for the past eighteen years. It has a total membership of about 3,000. Each day some 150-200 senior citizens come to the Center to partake in such activities as arts and crafts, films, games, and discussions. To assist the staff, the CYC sends young volunteers over to the Center, and occasionally sponsors field trips and other events to supplement the regular activities the Center provides. The CYC, for example, has taken senior citizens on a boat trip around Manhattan. They have planned various social gatherings to hold jointly with the Golden Age Club -- Chinese New Year's parties and other holiday celebrations. Along with a few other social service agencies in Chinatown, the CYC has been interested in the possibility of creating a Home for the Aged in Chinatown. Although the lack of a suitable site or sufficient money have been serious obstacles, they hope to find solutions eventually. The space problem is especially critical for all of Chinatown's social service programs.

4. Teaching English to Adults

Mr. Lum said he could not overemphasize the importance of the language problem in the Chinese community today. With the unprecedented numbers of recent immigrants from Hong Kong and Formosa, every Chinese organization needs a language program, and at least ten more are needed in the vicinity of the Council's quarters. Without the ability to speak English or be understood, the immigrants will be doomed to lives of poverty. "They will have no freedom," Mr. Lum explains. Their voyage to America will have been a cruel tragedy. (When asked why they had come here, he said sadly, "Because it is even worse where they came from.") He suggested that we come back on Sunday to watch young tutors teaching English language skills to the immigrants.

Sunday Morning Visit -- Watching Chinese Youth Tutor Adults in Survival English

To aid the immigrant adults, the Chinese Youth Council has set up Survival English classes, sometimes on an occupational basis. On Monday evenings they offer a special language course for waiters. On Tuesdays and Thursdays they hold general classes. On Sunday mornings there are language sessions for laundrymen and seamstresses. It was this session that we arranged to observe.

On the Sunday morning we arrived there were four groups scheduled. We observed two closely. Six ladies from the ages of approximately 40 to 55 were seated at one table. At the other, there were six men of middle-age and a little boy. A young man was instructing the male group, and a young girl named Esther was in charge of the women. Both young persons were warm, smiling in manner, patient, and enthusiastic. They were teaching their groups such words as Subway, Breakfast, Hour, and making the adults repeat them over and over as they wrote the words on the board nearby. Esther was also teaching her group the times of the day in English. The young teachers spoke Chinese fluently, apparently explaining to their students the sounds and meanings of the various written symbols.

Later we asked Esther why she comes each Sunday to teach at CYC. There is a small stipend, but not enough to give up every Sunday morning for it. She explained that she herself had come from Hong Kong just a couple of years ago and can identify with the problems newcomers face. She is still painfully aware of their difficulties.

> You know that in the Chinese community there is a language problem. They can't find jobs because of the language barrier. We use both English and Chinese together to make them understand.

When we asked if older persons were hard to teach, Esther replied:

> Yes. Older people are afraid to use the new language unless they absolutely have to...I have an experience to tell. One woman would not use English until she got lost on the subway and had to. In Chinatown you don't need to speak English. It is important for people to go out of Chinatown to learn.

We are not surprised that Chinese immigrants would have a difficult time learning to read or write English. The Chinese language differs radically from our own in several strategic ways. For example, it has no tenses. Word order in Chinese sentences is quite different from English. In their language, verbs are often omitted. Nouns are not pluralized. In Chinese even the same sound can have different meanings depending on what tone of voice is used. And the written language is even further removed from English than the spoken. Theirs consists of thousands of individual "characters" rather than our alphabet of only 26 letters.[1]

When the Chinese children grow up in an English speaking country, they have little difficulty in becoming bi-lingual. But for those who come here at junior high or high school age, and especially for older people, the English language is extremely difficult to master. Why not? It takes even the most gifted English students many years to become even minimally competent in the Chinese language.

The CYC is offering an immensely valuable, needed service to the Chinese immigrants by providing language instruction for them. Every week they teach about 150 to 200 persons, usually averaging 20 hours of instruction in Survival English for each of them. That's quite a contribution for youth to make.

PROBLEMS AND STRENGTHS

1. PROBLEMS CYC faces

The biggest present problem of the CYC is the very real fear that funds from the Office of Economic Opportunity community action programs will diminish or disappear. Even now they are inadequately funded for the programs they know are most desperately needed in Chinatown: a day care center for pre-schoolers and for children after school; an old age home; more extensive language and job development programs; recreational facilities for teen-agers and adults; more medical and legal services.

Mr. Lum told us that many young people quit the CYC out of frustration. With the lack of sufficient money, and legal, medical, architectural skills, too many worthwhile projects have to be abandoned or delayed, such as the home for the aged, so needed in Chinatown.

If the CYC is to accomplish its aim to create a Chinatown in which people will want to live, not one in which they have to live, money and professional skills must be poured in abundantly.

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[1] To make matters even more difficult for Chinese immigrants, they not only have a problem learning English, but often they cannot communicate easily with each other. Apparently every province in China has its own dialect. Cantonese, for example, is totally incomprehensible to the Mandarin-speaking Chinese.

2. Strengths of CYC

Even with enormous handicaps there is much to praise in the Chinese Youth Council's efforts.

1. The CYC Language Programs

The CYC has intelligently fastened on the language barrier as the major one for the Chinese immigrants. They have launched a genuine attack on this problem through offering instruction in Survival English. Dividing the adult language classes into special sections for different occupations is an intriguing idea. Motivation to learn the language quickly is probably increased in this way.

2. Role of Youth in the Program

All the seven full-time persons and fifteen of the twenty-five members of CYC's Board of Directors are under 25. Nearly all of the paid and volunteer staff are in their early twenties and below. High school students work as teachers and tutors, and carry on the maintenance of the building. For the past two summers, 30 - 100 Neighborhood Youth Corps slots have been given to the CYC.

Because the program began as a grass roots coalition of eight already functioning youth groups, there was no problem procuring young people to participate in the present organization. CYC more than fulfills the guidelines for youth participation set up by the U. S. poverty programs. Through the Council, young Chinese are now taking direct responsibility for dealing with their community's problems, and developing the skills to become leaders for today as well as tomorrow.

3. Attitudes of Responsibility Towards the Old

Although working with older persons is only one of several important goals of the Chinese Youth Council in New York City, it is certainly one of its most remarkable features.

In child care centers and youth-tutor-youth programs some adolescents are gaining cross-age experiences in working with younger children. (Not nearly enough, we think). But there are even fewer examples of programs in which youth voluntarily concern themselves with the aged throughout the country.

As people in our society live longer and longer, the problems of old age inevitably increase. We must now think in terms of an additional ten to fifteen years of senior citizenship. With the changing family patterns, older relatives are no longer welcome to live with their children and grandchildren. New ways must be found to make the last 25 years of their lives comfortable and significant. Contemporary adults have only begun to make serious inroads on the problems of the aged. It will be up to our present youth to create better ways to grow old in our society.

Despite the CYC's insistence on the exercise of youthful leadership in the community, they are still very much concerned with all the problems older people face. Much of the traditional respect for elders remains, but in a new form.

These youthful leaders manifest their interest in old people by trying to provide needed services for them -- medical, legal, and recreational. We were especially impressed with the young people's undertaking of joint activities with the Golden Age Club members -- the field trips and holiday celebrations -- and their continuing interest in creating a dignified home for the aged in Chinatown.

With its attitude of sympathetic responsibility for old people, the Chinese Youth Council is a model for youth programs in all communities.

The leaders of the Chinese youth are insisting that Chinatown admit its plight, define its needs, and actively seek civic and private funds. The CYC is determined to overcome some of the Chinese immigrants' fears of standing up for their rights. The young Chinese are insisting that "it's a whole new scene," and the Chinese Americans will have "to get with it." The CYC is learning to write proposals, to diagnose specific social problems, study available social services, and demand their fair share of poverty funds -- city, state, and federal.

In sum, the Chinese Youth Council is outstanding for the leadership it has undertaken in a culture that has long revered the wisdom of the ancients. All the usual problems of young peoples' attempts to lead adults are here compounded by the traditional values of the Chinese people. The CYC recognizes what has to be changed, and they are doing it. They do not claim that they will solve all the problems, but at least they are alleviating some of them. Moreover, they combine a forward look with compassion, sympathy, and active concern for their elders. With continued determination, new leadership in Chinatown might indeed eventually achieve the ultimate goal --

> ...the establishment of an aesthetically pleasing and economically self-sustaining community -- more than just a way station in the Americanization process for Chinese immigrants, or a place for New Yorkers of all races to eat and shop. Rather, it must be a community in which Chinese of all ages, income levels, and occupations will be proud to live, work, and raise families.
>
> David Ho

Author's note: We wish to thank Aida Chang for the research she did for us in Chinatown, and for contributing her own insights and information to this report.

AFTERMATH

THE Chinese Youth Council has become the Chinese Development Council and its change in name reflects its change in interest. Projects are no longer tailored exclusively for high school age youth. David Ho says that there are 20 staff people and 200 youth now.

The only program which remains the sole domain of the kids is the English tutorial program in which high school youth teach English as a second language to immigrants. In the Summer Free Lunch program, lunches are fed to neighborhood youth under 21. Also, there are Neighborhood Youth Corps workers who help at the Council, putting out the bi-lingual, bi-monthly magazine, cleaning up the streets, and typing in the office. A youth center at 113 Madison is where many of the young people have begun to congregate.

There are, however, some new programs in which youth participate although they exist for all age groups. In the vocational training program, people are trained in table-waiting, bookkeeping, typing, and shorthand. There is also a Manpower job referral office. A credit union service has been implemented, but this is primarily for over-18 year olds.

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FILM CLUB

NEW YORK CITY

FREEING FANTASTIC CREATIVITY BY YOUNG PEOPLE

The End - 9 minutes by Alfonso Sanchez, Age 18. A young man's marihuana reverie reveals how he responds to the social forces that surround him. A grubby angel and a glamorous devil compete for his loyalties in this morality tale.

NET, "Film Generation"...Silver Medal; Tenth Muse International Contest, Amsterdam, Cannes Film Festival.

We Drink and Drown - 6 minutes (Color) by Mary Lee, Age 17. The stultifying, apparently senseless world of high school is powerfully captured in this picture-sound montage. It has one of the most inventive sound tracks ever created by a young filmmaker....

Excerpts from *The Youth Film Distribution Center Catalogue*

ONE youth program now well established in New York City is the Young Filmakers Foundation Film Club, located in the poverty-ridden Lower East Side. Film Club is designed to provide creative outlets for young people whose parents did not possess movie projectors -- kids who have never been the stars of any home movies, who probably never owned their own Brownie cameras, and never had their pictures taken to fill a family album.

Under the sensitive and intelligent direction of three gifted young adults, Rodger Larson, Lynne Hofer, and Jaime Barrios, who believe in the creative potential of such youngsters, within the four years of its operation the Young Filmakers Foundation has given more than 400 teen-agers experiences in filmmaking, and gathered over 80 teen-produced films good enough for rental and purchase on a nation-wide basis. (See chart of excerpts from the latest of their film catalogues, P. 166.)

How It Began

Film Club was conceived in the kitchen pantry of the University Settlement House in the Lower East Side of Manhattan. Two Settlement Board members, theater owner Richard Brandt and film producer Paul Heller, encouraged a group of young people to make films with second hand eight millimeter equipment. The six beginning moviemakers were so enthusiastic that a professional teacher, Rodger Larson, was hired.

Under Larson's direction filmmaking soon became one of the greatest attractions of the Settlement House and the kitchen pantry was filled to overflow capacity. The workshop was then moved into more spacious quarters in a nearby storefront.

In 1968 Rodger Larson, Jaime Barrios, a young, professional filmmaker, and Lynne Hofer, a teacher with experience in remedial work, formed the Young Filmakers Foundation to administer the Film Club which had grown in enrollment and scope. During this period many exciting films were produced, revealing a wide range of teen-age concerns and interests.

Meanwhile the directors obtained grants from various public and private sources so that in addition to administering the Film Club, they could arrange film projects, write books and articles on filmmaking, establish an equipment loan center for other workshops, and serve as consultants to other youth film projects. (Their major sources of support have been the Helena Rubenstein Foundation and the New York State Council on the Arts.) Among the many activities of the directors, there have been:

*A specially designed Movie Bus for showing films in the summer in New York City parks and community neighborhoods.

*A mini-Moviebox created for use in libraries -- so that the teen-age films could be shown to any interested young person or adult.

*Training programs for teachers in co-operation with The New School and New York University.

*Publications of books, study guides, teaching manuals and articles about youth films. (See bibliography at end.)

*Establishment of the Youth Film Distribution Center in New York City to gather together the films from Film Club and other workshops, such as the Harlem and Henry Street Settlement Film Clubs. They have now catalogued over 80 films for sale or rental. (See excerpts from their film catalogue. Chart A.)

Of greatest interest to us at the National Commission of Resources for Youth is the active involvement of the youth themselves in the process of filmmaking. To watch the teenagers "on location," we arranged a trip to the Film Club in the storefront on Rivington Street, in a neighborhood bordering the tough Bowery section, inhabited predominantly by Puerto Ricans.

A VISIT TO THE FILM CLUB

VISITORS are not encouraged to come to the filmmaking center on Rivington Street -- not because of the slummy, seedy neighborhood, but because the directors do not want the young filmmakers to be disturbed while they are writing scripts, shooting films, and producing sound tracks. After some explanation of the purposes of the National Commission on Resources for Youth, we managed to wrest an invitation.

We arrived at the Film Club on a freezing cold day in February. Relieved to step inside into the warmth of the workshop, we saw immediately that we were in a place where work is taken seriously. No one lounges. There are no soft chairs or couches to distract young people. Shelves on the wall and work tables are covered with cameras and machines for sound equipment, or for splicing. Machines are all over. The noise level is high from their constant whir.

Everyone was working so intently that our presence hardly mattered. Many activities were occurring simultaneously; we can only record here a small slice of what was happening.

The Junior High Class

Past the outer room in which some twenty young people were hard at work on various aspects of filmmaking, we entered a small, dark room set aside for viewing. In it a group of ten junior high school students were intently watching a film that one of their classmates had recently produced. The twelve-year-old Black director-producer sat there proud and nervous as his peers exclaimed, laughed and joked about his creation, *The Karate Lesson*. He had convinced his older brother who taught karate to let him film a class in action. On the screen, young black men in elegant black-belted white karate costumes lunged and flexed in graceful strength. The audience clapped appreciatively when the six-minute black and white 16mm production was over. The director beamed. Then, the young blue-jeaned female teacher, sitting cross-leggedly on a table at the rear of the room, asked the group to make suggestions for editing.

Later we learned from her that this group of ten pre-adolescent kids come from the Clinton Program, an experimental junior high school, newly formed in District 2 in New York. Since January, this class has been arriving at the Film Club two afternoons a week for an elective film course especially arranged for them by their English teacher and Mr. Barrios, the youthful director of the workshop.

This is the course that was set up:

1. First, the kids are made familiar with short films. They are shown some of the movies that other young people like themselves have created.
2. Next, they are introduced to the different parts of the camera, and to all the other machines involved in editing films, and creating a sound track.
3. Soon they are allowed to shoot film, to get practice in handling the camera.
4. After they have developed enough dexterity, they are expected to write a script for a 4-minute film. Then their teacher goes over their script carefully. She has the students work on it until their ideas are conveyed clearly, and their writing is correct. Apparently even those kids who passionately hate to write find script writing something quite different entirely, and are willing to put far more effort into their scenarios than they ever would have dreamt of expending on an ordinary composition. Each student is expected to write his own scenario and create his own film.
5. Once the scenario is accepted by the teacher, the "director" must choose his actors, assemble his crew, and direct the filming.
6. After the films are produced, they are viewed by the class, and then edited. Later, the filmmaker adds a suitable soundtrack.

The entire process takes about three to four months.

As we watched members of the class, we were impressed by their attentiveness. Junior high kids are ordinarily the biggest disciplinary challenge for today's teachers. But here they sat like grownups, intelligently and responsively viewing each other's work.

Shooting A Film

We left the junior high students to watch a film being made by an older teen-age member of the Film Club. While we had been in the viewing room, we had glimpses of some nattily-dressed youths wearing dark striped suits, replete with white carnations in the lapel, jaunty hats slouched over their young faces. There was one shapely young high school girl heavily made-up, rouged, mascara'd, silkstockinged in a tight, stylish black dress of the "twenties," with a long rope of pearls dangling around her neck. One young man was lurking around in a long, black cape, a black mask, and a large black hat. We learned that these young people were actors dressed for their roles in the film about to be shot -- *The Shadow*, a combination mystery and gangster movie.

We followed the troupe outside to the site selected for shooting the film, a doorstep in the middle of the slummy street around the corner, next to a Daytop storefront program for young drug addicts. The director assigned the crew to specific spots and proceeded to shoot the film. The young actors were so deeply engrossed in what they were doing that they neither noticed how freezing cold it was, nor that our photographer from NCRY was also taking pictures of them. They did not bat an eyelash as residents from Daytop filed constantly past them, carrying out huge amounts of debris from the basement next door. Patiently standing there without overcoats (the lovely star had only a clinging silk jersey mini-dress to protect her from the winds), they worked on their scenes, playing and replaying them until the director thought they had it right.

Shivering, we left to seek shelter in the workshop and to have an interview with Mr. Barrios. We found him responsive to the needs of adolescents, and articulate and passionate about the beauty that art can bring to their lives. We include here some excerpts from the parts of the interview that we taped:

> Basically, this is a film workshop, but it is really many things to different young people. For the youth who come here, this is a very important experience, even as a one time or six months to one year involvement. Maybe it is the first of this kind they've ever had. Then, to a lot of people when they get involved, this becomes like a professional film school where people get very prepared.
>
> We are simply fascinated by what young people can do. The reason we work in film is that we are filmmakers. If we were in theatre, in puppet-making, we would see the same kind of energy, the same kind of vitality.
>
> We see the fantastic potential and creativity that young people have. From the dramatic point of view, they will give to the art the most vital experience. I think it's got a lot to do with the culture in the Lower East Side. There's so much energy, so much lack of self-consciousness, the approach is so fresh, so beautifully fresh that the results are so much more exciting for us.
>
> It is hard to measure the impact we have on the neighborhood. We don't like to measure in that way. We like to measure the impact

> on the young people we get involved with. We don't like to say that filmmaking is the key to X amount of problems, to the drug problem, or to the school problem. It certainly helps in the individual cases of those who get involved with it. To make a film is a very difficult thing. It requires a tremendous amount of discipline, patience, and dealing with frustration. And that kind of experience is beyond filming.
>
> We are not so much teachers as we are producers....In the Puerto Rican culture...people don't like to impose their will on others...but what happens in the teaching process here is so informal that it is not imposing....We never say, "What's the meaning of this? "Why do you want to do that?" We never say that at all. ...we make suggestions in terms of feasibility, never in terms of ideas....It's truly what *they* want to do.

Although Mr. Barrios, an artist himself, stressed throughout our talk the importance of the artistic experience for the individual, he was fully aware of the possibilities of film for improving community life. In fact, the directors of the Young Filmakers have created a community newsreel utilizing advanced Film Club students. The newsreel will show the community which agencies and centers already exist and what facilities are still needed. They have a mobile unit for showing the newsreel around the neighborhood, and are using the Film Club as a gathering place for community viewing and discussion.

Mr. Barrios also knows how important it is for the youth in the neighborhood to have a place like the Film Club to go to after school. He said there are so few other things for them to do with their vitality in that neighborhood except get into trouble.

When the group that had been outside filming returned, we cornered the film's producer. He explained to us the plot of his film, *The Shadow*.

> When the Shadow was a little boy, his father was a judge and a man killed him because the judge had sent him to jail for 20 years. The little boy vows that when he gets older, he's going to try to wipe out crime. So he assumes the role of *The Shadow*. Whenever he sees anybody doing anything against the law, he just kills him. He's prosecutor, judge, everything. But this is not a good thing. Why should he be judge, jury, and prosecutor?

When we asked how he had first come to the Film Club, he remarked:

> When I first came I didn't think I'd ever come back. Then I decided to come back even though it was a nice day in the summer time. And I've been coming back ever since, 20-25 hours a week!

He must have learned much about filming during this time. Certainly, he had been a professional director outside.

As we were leaving, Mr. Barrios suggested that we stop across the street to see a new branch of the Film Club, a workshop in Super 8 filmmaking for younger neighborhood kids ages 7 to 13, under the direction of Film Teacher Sheila Paige. There we saw little kids (most looked under 10) going through the same process as the teen-agers across the street:

*Learning about films other young people make.
*Developing familiarity with movie machines and their parts.
*Getting practice in their use.
*Writing scripts.
*Assembling actors and technical crew for filming their scenario.
*Critiquing it afterwards, editing it, and adding sound track.

Their spirits were boisterous. They obviously were so excited about the workshop that the two instructors had to exercise some firmness from time to time. But mostly the youngsters were deeply engrossed in what they were doing, and eager to show us their newly acquired skills. We thought again of Mr. Barrios' remarks about the culture of the young people in the Lower East Side:

> There's so much vitality, so much energy, so much lack of self-consciousness. The approach is so fresh, so beautifully fresh that the results are so much more exciting....

We left wondering at the poor showing that many Puerto Rican youngsters are making in the public schools, and wished the schools could offer the same motivation to learn that the Film Club induces.

When we inquired later from the directors about what generally happens to the teen-age youth who attend the film workshop regularly they told us that the Film Club has changed the entire lives of some. They have written up a case study of one Puerto Rican youth for whom Film Club had made all the difference. We thought it important enough to produce here in its entirety.

An eight-year-old filmmaker tries to create enough quiet to complete the soundtrack of his twelfth film.

A CASE STUDY FROM FILM CLUB

Case History #1

Juan P. was born in Mayaguez, an urban community of Puerto Rico, in 1951. He grew up there in a strong family environment, consisting of a grandfather, father, mother, and two sisters. After leaving school in the tenth grade, he worked in a bakery while taking a correspondence course in filmmaking. At seventeen he came to New York City with a vague hope of becoming a professional filmmaker. He discovered FILM CLUB in 1968 and has been seriously studying there ever since. Although he spoke fluent, literate Spanish, he showed little interest in learning English, partly because of his intention to return to Puerto Rico with the necessary skills and experience to be a film director, partly because of a reluctance to abandon his own cultural identity.

In Juan's first film, he tells the story of a Puerto Rican immigrant who comes to the Lower East Side and is humiliated in a fight over the girlfriend of another youth. He retreats into a dream in which he wins the girl, vanquishes his rival, and then murders the girl. Vengeance still permeates the final scene as we see the dead girl's boyfriend searching the streets for his murderer.

Juan said,

> I wanted to express what I saw and knew from novellas about youth. However, I like to dramatize a situation. I would like to make a second part in which the dead girl's boyfriend gets his revenge... the dream of vengeance belongs to both men.

(Juan's statement, translated from Spanish.) His intention was to entertain and captivate the audience by the highly dramatic treatment of vengeance.

Those who are unfamiliar with the melodramatic tradition of South American popular films have been disturbed by the excessive violence in this film. Puerto Rican audiences are especially delighted with the turn of events. Generally, viewers are caught up in the fast-paced tale.

In discussing his film, Juan said that, 'the dream of vengeance belongs to both men.' The revenge taken in the dream seems excessive when one considers that the immigrant was only knocked to the ground. But the film must be interpreted in relationship to its particular cultural background. Humiliation before a woman demands a certain standard of masculine behavior. Therefore, the right to seek redress belongs to all men who have been dishonored. In this film, Juan's main concern is to define, in his own cultural terms, what makes a man.

After completing the film in the winter of 1969, Juan moved into a commissioned film experience, for it was clear that his professional aspirations had been strengthened by his first moviemaking experience. Young Filmmaker's Foundation negotiated with CBS News for Juan to show television viewers his sense of life on the Lower East Side. In the film *Life in New York*, he chose to portray three aspects which greatly concern him: garbage, theft, and drug use. These elements are depicted in swift, vivid pictures sometimes witnessed by two children. Shots of fashionable Park Avenue are intercut throughout this strong indictment of conditions on the Lower East Side.

Juan said, 'I wanted to tell the community to do something about the terrible conditions that they live in.' He added, 'One doesn't reach people with joy and happiness; they must be shocked. Puerto Ricans should learn a lesson from the Blacks if they want a better life.' Juan hopes that this film will inspire his neighbors to take action.

Viewers were impressed by the indignation of the filmmaker. The film has won prizes at local film festivals for its strong stand and compelling portrait of slum conditions. Some people find it hard to believe that life on the Lower East Side is as terrifying as the film shows. Local residents will say that things are even worse than that. Many viewers were stunned with the ending, when it becomes apparent that the two children are not only witnesses, but also inheritors, of the filthy slum with its refuse, thieves, and addicts.

Life in New York is a self-conscious indictment of slum conditions. Juan is unusual because he has chosen to turn the camera on his environment in a critical way. Most of his filmmaking friends from the neighborhood accept their situation as a fact of life. It is likely that he is seeking to escape from these menacing surroundings in fear that he will be destroyed. At the present time, many young Black filmmakers are concerned with the oppressive realities of their social conditions. It has been unusual to see a film by a Puerto Rican youth on this subject.

Juan received a $600.00 fee from CBS for making this film. His teacher, Jaime Barrios, encouraged him to use some of the money for English lessons. Juan enrolled at New York University in an English as a second language program and began to learn English.

Life in New York impressed the Parks Council. They were looking for a filmmaker to document their "Adventure Playground" experiment being constructed on Sixth Street. Juan was pleased to make that film which portrayed the evolution of a park from a garbage-strewn lot into a safe and pleasant place to be. Entitled *A Community Park*, the film emphasizes how people who work together can improve neighborhood conditions. The film has been well received by the Council and has been distributed widely.

As Juan's self-confidence improved, so did his use of English and his eagerness to assume more responsibility. He became a salaried assistant teacher for the 16mm Project at FILM CLUB. In addition to his teaching assignments, he is currently the director of *The Meaning of Homemaker Services* commissioned by the Rockefeller Brothers Fund for the Association for Homemaker Services, Inc. (see enclosed progress report on this film). This film is a truly professional work; with its completion, Juan will have mastered the craft and discipline of filmmaking.

Although the directors do not claim that there is an

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equal success story for every youth who attended Film Club, they do know that the opportunity for filmmaking did bring some skills and joy to all of them.

OVERALL STRENGTHS OF THE PROGRAM

THE Film Club has special lures for young people in impoverished communities, but we believe it also contains strengths and appeals as an educational experience for all youth -- whatever their backgrounds. Film Club offers the following:

1. A Place to Go

The storefront is open seven days a week -- after school every day and all day on weekends and holidays. The curious can always wander in, see people at work, get some instruction themselves. In too many communities there is little for young people to do after school except do homework, watch television, or get into trouble. The Film Club provides a place in which worthwhile things are happening, and young people can become actively involved in an art form especially appealing to young people.

2. Experience in Filmmaking -- a natural form of communication for contemporary youth

Television -- films -- any kind of moving image attracts all of us, and today's youth especially. Father Culkin, Director of the Center for Communications at Fordham University, explains:

> Today's students have a special thing going with the movies. They get turned on when the projector gets turned on. Increasingly, film is becoming *the* medium in which they both find and express themselves most directly.
>
> History has something to do with current romance with the movies. This is the first generation to have grown up with television. The TV set was waiting for them when they got home from the hospital, and they liked it enough to clock their 15,000 hours of viewing by high school graduation. Their psychological intake system is programmed for the moving image. The latest in cinematic technique is served up daily in the sophisticated production of the commercials. The Late Late Show has much of the history of film waiting for them each evening, and there are films in theaters, in schools, and at Expos. It all adds up to a lot of images....

---

[1] From his article "The Name of the Game is Excitement," *New York Times*, July 2, 1967.

Many of today's young people prefer films to reading. Rodger Larson has observed this often -- especially among the youth who wander into Film Club. They may never have owned cameras before, but they've watched T.V. and movies all their lives.

In a manual he prepared for film teachers Mr. Larson says:

> Many teenagers view words, spoken or written, with distrust. What may appear to be their literary or verbal deficiency can be, in fact, their defense against words. But the eye! For many, where words strangle, or limit, the camera exposes. It has no limits...one can express anything with it. The fact that we see before we speak may have something to do with the excitement that youngsters feel about movie making. Perhaps pre-verbal experiences are revived when youngsters are offered the chance to communicate through film.
>
> It is the responsibility of those who work with youth in the motion picture medium to put them in touch, to clear the way for their free use of the power of expression that is possible for them.[1]

Whatever the reasons, young people seem to believe that films offer a means for expressing feelings which they find difficult to put into words. They become quickly at ease with movie cameras and eager to experiment.

3. Active Learning

Today's young people do far more passive learning than they should. Watching films and T.V. as much as they do, our adolescents are both over-stimulated and under-activated. In school they sit most of the time.

Youth need active outlets for the powerful, tumultuous feelings that adolescence arouses. Energetic young people crave more than spectator involvement or the promise of active life later. Many require the special excitement and challenge that can be fully realized only through creating something significant of their own and learning from their own experience now, not in some vague, far-off future. Film Club makes it possible for youth to be active learners and creators.

4. Experience in Mastery

Lots of gimmicks can turn teenagers on and excite them to be

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[1] A quote from *A Guide for Film Teachers*, The New York Administration of Parks, Recreation and Cultural Affairs.

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curious. But unless the romance of the first excitement is deepened with understanding and some achievement, the curiosity is often quickly dissipated.

As educator Alfred Whitehead points out in *Aims of Education*,[1] there is a natural rhythm to learning anything well.

First Stage - Romance
Second Stage - Competence (Precision)
Third Stage - Mastery (Generalization)

So often, in attempting to motivate young people, the learning episode stops after the first stage. Teachers show a movie, a play, a picture, whatever. Students get excited, but then what? Without insuring that the excitement goes into a second or third stage, the romance quickly ends, and another motivating gimmick has to be brought in.

The Film Club, however, takes members through all three stages of significant learning episodes. First they are excited and motivated by the films other teenagers like themselves have made. They are helped to develop all kinds of skills -- writing a scenario, splicing tape, etc. They are given practice in using a movie camera. Then, they are expected to make a film themselves and to work on it until they can be proud of the product. They have to develop competency first, and then patience and mastery over every detail. (Earlier we marvelled at the tremendous powers of concentration the young crew had shown, and the endless patience with which they had taken shots over and over again in order to get them right.)

We cannot exaggerate the significance of the learning experience that the Film Club makes possible. Here, starting with youth who mostly have been dropout-prone students, the directors kindle flickers of creativity into flames. Here, non-academic-type youth learn the discipline as well as the excitement of creating something they can be proud of. They learn the patience, the hard work, the control it takes to create a worthwhile project. And they find that the thrill that comes from such achievement is far greater than momentary triumphs.

The Film Club brings the creative process to fruition in teen-produced films of human significance and artistic beauty, worthy of being distributed for audiences throughout the nation.

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[1] *The Aims of Education*, by Alfred North Whitehead, A Mentor Book, N. Y., 1960 (See especially the chapter on the Rhythm of Education.)

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5. An Introduction to the Uses and Meaning of Art

At Film Club young people find out how to look at reality in new ways -- how to use contrasts and surprising juxtapositions, how to show the beauty in the tragedy of old faces and the wistfulness of the young, how to observe the minutest of details while perceiving the universal in human experience. They learn that films can mold even brutal facts into artistic substance -- can transform ugliness into something "rich, strange, and new." They see that viewers derive pleasure from the sharing of intimate thoughts, and can respond with strange joy at the pleasure of recognizing "truth" -- even about injustice, poverty, and despair.

Through these realizations, the youngsters who create films enter a new universe in which they can find both constructive outlets for their inner feelings, and a heightened awareness of themselves and their surroundings. Through Film Club, many young people thus come to learn the meaning and power of art.

Besides offering a place to go, active involvement in meaningful learning, release of creativity, introduction to art, the Film Club has one final strength we would like to comment upon: the relationships of adults to youth in this program.

6. One Model for Adult-Youth Alliances

The program demonstrates the important roles youth and adults play in mutually beneficial relationships. In the Film Club, adults introduce young people to the possibilities of filmmaking. Once interested, they teach them professional skills, and the standards necessary for excellence. But in no way do they hamper the creativity of the young. The scripts are entirely written by the young people themselves. The adults encourage them to bring their own vision, energy, and special insights to the subjects and techniques of filmmaking. This combination of the right degree of concerned adult instruction and guidance, with maximum freedom and responsibility for youth has yielded magnificent results. The films produced by the teenagers at the Film Club reflect adult professional skills plus youthful verve and originality. Rodger Larson, one of the directors of the Young Filmmakers and the original teacher at the Settlement where the film workshop began, says of his students:

> Only two movie directors give me the same sense of joy that I get from my students. Both men are prime contributors to the growth of filmmaking. Andy Warhol and the late D. W. Griffith share a startling originality. They approach film as if no one had ever made a movie before. I think young people have this same independence, and it becomes them.[1]

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[1] *Young Filmmakers*, by Rodger Larson & Allen Meade, Dutton Press, N. Y. 1969, p. 14.

Perhaps only rare teachers can sense when to lead the young, and when to let them go off on their own. The Film Club combines an intelligent proportion of adult instruction and direction with a great amount of freedom given to the young filmmakers. This delicate proportion is one worth emulating in many adult-youth relationships, whether they are in the family, the school, or in special programs for youth.

Clearly, far more than filmmaking is being taught at the Film Club. It is a model of one kind of education that should and could happen more often to youth today.

FOR MORE INFORMATION

For further information see the following materials prepared by the Young Filmakers' Foundation, Inc.:

Young Filmakers, by Rodger Larson & Ellen Meade, E. P. Dutton, 1969 and Avon Paperback, 1971.

Helping Kids Make Movies, by Rodger Larson and Lynne Hofer, the Technicolour Corporation.

A Guide for Film Teachers, by Rodger Larson, commissioned by the New York City Department of Cultural Affairs.

For the catalogue of films made by teenagers write:

YOUTH FILM DISTRIBUTION CENTER
43 West 16th Street
New York, N. Y. 10011

AFTERMATH

YOUNG Filmaker's has moved to consolidate its administrative offices and workshops under one roof at 4 Rivington Street. Rodger Larsen expects that this concentration will strengthen the organization.

The Helena Rubenstein Foundation funds have been cut sizeably and this has limited Filmaker projects. Now they subsist on small amounts from several private foundations and on a New York State Council on the Arts grant which contributes to the administrative overhead and the equipment loan service. The Expansion Arts Division of the National Endowment for the Arts supports the new teacher training program.

The full-time staff consists of 13 people and there are about 330 youth (under ten-year-olds through senior high school age) participating in the five Filmaker programs. The current course offerings are Film Club 16mm, Film Club Super 8mm, Community Newsreel, Media Teacher Intern Training, and Media Equipment Resource Center.

Film Club courses now follow a trimester schedule instead of an undivided year-around calendar. A small tuition has been initiated.

Filmaker's will conduct a Super 8 Filmmaking, and a Teacher Training Course for Kids in cooperation with the New School and other colleges. This would be the Foundation's first experience with college age people.

The Movie Bus is no longer running and the mini-Moviebox has been discontinued. Rodger Larsen says that they would like to reactivate the Moviebox program but that they must charge for its use now that the funding for an experimental season has concluded.

Filmaker's has just published a new book called Young Animators (Praeger, 160pp., $6.50, hardcover) which is a compilation of interviews with animators from the ages of 12 to 21. Their artwork and stories are also included.

CHART A

Partial List of FILM CLUB Movies
At THE YOUTH FILM DISTRIBUTION CENTER

43 West 16th Street, New York, N. Y.10011
(212) 989-7265

SOME FILM DESCRIPTIONS

1. *Flash* - 11 Minutes (color) by Jose Colon, Age 20. In this science fiction story, a boy from another planet saves the Earth from an outer-space menace. Costumes and technical effects give this film a special appeal.
   WNYE/Channel 25, "The Moving Image"
   WABC/Channel 7, "Like It Is"
   Museum of Modern Art, "CINEPROBE"
   Cannes Film Festival

2. *Soldiers' Revolt* - 4 Minutes (B & W) by Jayson Wechter, Age 18. In this allegorical film dealing with the issues of race and war, two soldiers, one black and one white, are ordered to kill each other by their respective generals.

3. *Life in New York* - 6 Minutes (Color) by Alfonso Pagan and Luis Vale, Ages 18. This film is an exhortation to the Puerto Rican community to improve their condition. Shots of fashionable Park Avenue are intercut with shots of Lower East Side junkies throughout this strong indictment of drug abuse.

4. *Curse the House of Horrors* - 7 Minutes (Color) by Wenceslao Torres, Age 20. Created by a monster movie enthusiast, this film tells the tale of a group of hikers who take shelter in an old country mansion where they meet its ghoulish tenant.

5. *A Park Called Forsyth* -10 Minutes (B & W) by Jesus Cruz, Age 17. An encounter between two teen-age gangs erupts into a fight. The film is a nostalgic look at gang subculture that has passed into folklore and myth on the Lower East Side.

6. *The Radically Changed Mawkish Piddler* - 2 Minutes (Color) by George Toro, Age 15. This extraordinary hand-painted and scratched film is a fine example of a filmmaking technique that does not employ a camera.

7. *Rhythmic Oppressive* - 4 Minutes (B & W) by Peter Zabriskie, Age 18. A young black man is forced to define his territory against the presence of a pervasive oppressor. The treatment is a stylized study of a man's response to the intrusion upon the rhythm of his life.

CHART B

How the Directors View the Teaching Process at Film Club

The majority of young people at FILM CLUB have been unable to function normally in school -- or society -- but their gradual involvement in making their own films soon has them writing scripts, directing, photographing, editing, and acting for their own and their friends' films. Enhanced self-esteem, a return to school studies, and job placement have been some of the dividends of commitment to a creative task well done.

Each participant in a FILM CLUB filmmaking program is expected to complete at least one film. To accomplish this, he must master the following steps:

1. Learn camera functioning
2. Understand available film stocks
3. Understand lenses and light meter
4. Formulate a script
5. Learn editing procedures
6. Learn to operate projection equipment
7. Formalize script, identify actors and locations
8. Assemble film props, costumes, and actors
9. Review rushes
10. Accomplish shooting (including reshooting, inserts, etc.)
11. Assemble picture
12. Grasp differences between clock time and screen time
13. Design and photograph titles and insert them into assemblage
14. Select and record sound track
15. Synchronize magnetic track to fine cut
16. Screen finished composite print

In the process of accomplishing these many steps to the completed film, the student develops the ability to:

a. Organize the composition of his thought.
(Steps 4, 7, 8, 11, 15)

b. Organize and enlist the cooperation of others.
(Steps 7, 8, 10)

c. Develop constructive self-criticism and act decisively.
(Steps 9, 11, 14, 15)

d. Increase visual perception and communicate through non-verbal means.
(Steps 4, 7, 10, 11)

e. Use specific technical skills.
(Steps 1, 2, 3, 5, 6, 13, 14, 15)

f. Bring critical judgment to the visual mass media.

g. Think well of himself through a pleasurable learning experience.

FOXFIRE

RABUN GAP, GEORGIA

A JOURNAL TRULY IN TOUCH WITH

THE PLACE IT CLAIMS TO REPRESENT

> A journal truly in touch with the place it claims to represent. These kids in Georgia are living in a real world, studying real things, and in consequence they are creating a wonderfully real publication in *Foxfire*.
>
> Gurney Narmon
> *Whole Earth Catalogue*

FOXFIRE is a national quarterly magazine published by students in a small Appalachian high school at Rabun Gap, Georgia. Conceived in 1967, *Foxfire* is already regarded as one of the most important student publications in America. Although its literary merit alone is considerable, *Foxfire* is significant for several other reasons as well:

- Through their work for *Foxfire*, students are capturing the pre-technological world of the Appalachian backwoodsmen forever.
- The magazine provides an extraordinary link between young and old, and between various cultures today.
- The school program built around *Foxfire* is an inspiring educational model for journalism, English, social studies, arts and crafts courses in any school anywhere.
- *Foxfire* magazine has a format and purpose that could be adapted to many culturally distinctive settings -- urban, rural, and surburban.

How *Foxfire* Began

Foxfire probably began with the yawns of students in Mr. Eliot Wigginton's English class at Rabun Gap, Georgia. A bright new teacher fresh out of Cornell University, he was determined to awaken his students fully and show them that English was not the dull subject they had always thought it was. He wanted to prove instead that English was communication -- a "reaching out and touching people with words and ideas, and being touched by them." How could he make these students realize that? And how could he get each and every one of them involved in something they themselves would regard as significant?

Sensing that a big, bold activity was needed to engage their interests, he suggested a new kind of student-run magazine, a national journal, not the usual high school throw-away. Adults at Rabun Gap greeted his idea with undisguised skepticism at first. Their modestly equipped high school only boasted 250 students at most. Very few Rabun Gap high school graduates had ever gone on to college before Mr. Wigginton arrived. How could such undistinguished students possibly carry on so ambitious a venture? People wondered. But not the students. They responded eagerly to the suggestion of a national magazine. Since then, each year, Mr. Wigginton's classes have confirmed his conviction that "if students get excited enough, they can do just about anything and do it well."

Early Decisions

First the students had to decide on the possible contents for a national journal which they could write and produce. Yes, of course, it should include poetry, stories, and art of students at Rabun Gap -- the usual content of high school literary journals. But, if it were to be national why not also include the work of any student, writer, or artist anywhere? They could send in their offerings and the class could decide which ones to print.

But what else could make this magazine really special? Fortunately, Eliot Wigginton was one of those rare teachers who could discern what his students had to offer. He fastened on the gifts and insights that their background in Appalachia might yield.

Many had older relatives or knew old backwoodsmen who had kept some of the customs and survival skills of the early mountaineers intact. But when Mr. Wigginton asked his students if they knew how to split shingles out of an oak, how to go into the woods and find enough edible plants to make a meal, or if they knew how to build a fireplace out of creek rocks, none of them really did know how for sure. Why not, he suggested, get hold of that knowledge and wisdom while they could? Why not find answers now to a thousand questions that only their grandparents still know? He warned:

> Our grandparents are moving out of our lives and taking with them firsthand knowledge of how this country got to where it is today. They're taking this knowledge with them not because they want to, but because they think we don't care.

The students recognized that Mr. Wigginton's suggestion of a folklore-national magazine was exactly right for them. The Appalachian hills and woods were their turf. The oldtimers were their acquaintances and relatives. Every member of the class knew that he could contribute something to the type of magazine Mr. Wigginton was envisioning.

They could see for themselves that the old-time knowledge of how people survived in the wilderness was disappearing. In previous times the experiences, know-how, and courage of the backwoodsmen had been passed on orally from generation to generation. But in Appalachia, as elsewhere, the generation gap had set it. Few young people were taking the time to sit down with the older folks and hear them out or learn anything from them. Without written records their knowledge would soon vanish. Mr. Wigginton's students decided to work hard to prevent further "slippage." A national journal stressing backwoods folklore and practices would be a good start.

A name? What should the magazine be called? All students contributed ideas. One girl suggested "foxfire," a plant that glows in the dark, for she hoped that the magazine would bring some light in the same way. After a class vote, *Foxfire* was selected as the title for their forthcoming publication.

Money, of course, was the next problem. The school had none to offer. Where would they find the necessary funds for printing the magazine? Students decided to explain their ideas to the surrounding community, and ask individuals for financial contributions. Within the next few months, they obtained $400 dollars from students, parents, business, neighbors, and teachers. At least they could do a first printing of *Foxfire*.

Meanwhile, they had been collecting literary work from other high schools as well as their own. They had started to gather home remedies, weather signs, local superstitions, to interview many people around them. As Mr. Wiggington expressed it, "they began to have a strange new love affair with their families and their homes."

As the materials flooded in -- poems, stories, feature articles -- they were read and judged and voted upon by the students. In each English class of Mr. Wigginton's, a board of five student editors was elected. (In the beginning, the work on *Foxfire* was an extra-curricular activity.) Manuscripts selected were corrected, typed, proof-read and checked again by the students.

Arrangements were made to have the magazine printed on photo-offset by the local newspaper. Some artist friends of Mr. Wigginton contributed engravings. Students designed the lay-out, made their final selections, and the magazine began to take form. In March of 1967, the first 600 copies of *Foxfire* were on sale for 50 cents. In a week they were sold out. A second printing of 600 also disappeared quickly. Now 5000 copies are printed per issue. There are patrons and subscribers in every state in the nation, and about a dozen foreign countries.

Before we describe the many accomplishments of *Foxfire*, let us see how the magazine is put together, the roles and responsibilities of the students, and what a typical *Foxfire* issue contains.

How *Foxfire* Gets Put Together

A. Who works on the magazine?

Since the beginning of the 1969-70 academic year, students in grades eight through twelve do the work of *Foxfire* as part of an elective journalism course taught by Mr. Wigginton. There is, of course, much additional time voluntarily expended on weekends and during summers.

Presently, there are Senior and Junior Editorial Boards of students. The Senior Board, of course, has most to say. In order to serve on the Senior Staff, a Junior Board member must first successfully complete a number of assignments in various aspects of the publication -- technical, business, and editorial. When he completes each assignment successfully, the Senior Editor under whom he has worked signs a slip which is then placed on record by the Editor in charge of Staff Services. Thus, by the time a student is on the Senior Board, he has learned all the skills involved in publication of a magazine.

Usually there are 50 eighth, ninth, and tenth graders vying for posts on the Senior Board. While not everyone can be selected for the Board, all students are encouraged to contribute to the magazine in any way they can to the best of their ability. *And no student who is interested is ever turned away!*

B. How articles are written.

First a student thinks of a possible subject -- like log cabin-building or basket-making, for example. He presents his idea to his classmates. If the project seems reasonable to them, they begin to suggest possible persons and resources in the community. Next certain members of the class make a "feasibility" study of the topic. Is enough information available for an article? Are there knowledgeable people to interview? The students must go to the appropriate sites and find out.

After they report back on the possibilities, the class votes on whether or not to proceed. If they decide that something interesting and significant could result from the proposed topic, one or more students are sent out with battery-powered tape recorders to tape record interviews, and cameras to take photographs.

The transcribed tapes and snapshots plus diagrams are then used as the core of the articles the students write. The rough drafts become the basis for class discussion and review. Students have to check the articles for accuracy, clarity, effectiveness, and grammatical correctness where appropriate.

Final selections for an issue are made after the editors and their classmates discuss all the manuscripts submitted (including their own). They then decide which ones should be published and why.

It is important to note that Mr. Wigginton, who has remained the faculty advisor for the magazine, plays a hands-off role until the very last stage of the operation. At the very end he does a final check of the proofs before they go to the printer. But only at the very end.

C. Responsibilities of the Students.

Foxfire creates the opportunity for students to develop many skills besides interviewing, writing, selecting, and editing. The students who work on the staff also learn all the jobs that keep a magazine going. They get practical training in marketing, bookkeeping, secretarial skills. They must collect and deposit the funds needed. They record and mail out subscription copies, and stock retail outlets. They do layout, and make-up of the magazine. Not only do they make decisions about what to put inside the magazine, they have to come up with ideas for outside promotion.

At the beginning, many adults believed that the success of the magazine could be traced almost entirely to Mr. Wigginton, and that without him the students would be lost. Mr. Wigginton believed otherwise. In the fall of 1968 he accepted a year's Fellowship at John Hopkins University, leaving his students to carry on the magazine without any direct faculty supervision. In fact, he insisted that the students be allowed to do the publication themselves.

All except for a weekly communication and his usual final checking of the pages before going to press, the students proved that they could carry on most of it alone. When Mr. Wigginton returned from his year's leave, the magazine was flourishing. And it has continued to do so ever since.

A Look At *Foxfire* Itself. Winter '70 Issue.

Foxfire now comes out in fall, winter, spring, and summer. Subscriptions cost $5.00 a year. For $10.00 you can be listed as a patron and get autographed copies from the editors. While the topics differ somewhat, generally each issue contains some of the same elements. Let us examine one of the issues together. The Winter 1970 *Foxfire*, for example.

First thing you see is a full page cover photograph of Bill Lamb (1890-1970). (Later you find out that Bill and *Foxfire* had previously collaborated on several articles -- "Riving Boards" and "Building Your Own Log Cabin," "Hunting Stories," "Snake Lore," and others.) The picture shows Bill fixing the staves of a wooden barrel he is constructing. Intent, a good lean face, a hunter's hat shielding his clear, unbespectacled eyes, a strong aquiline nose, determined mouth, with his skin wrinkled in the neck, but still smooth across his cheeks, eighty-year-old Bill leans over his task, his hands firmly grasping a handmade tool he deftly wields.

Inside you find that the issue is dedicated to Bill Lamb and Charley Tyler, both of whom have died recently. They had been favorite contacts and friends for the students from *Foxfire*. "At least," says the editor, "we knew them for awhile, and all of us are the better for that fact. They were the finest of men."

Certainly it is a most unusual high school journal that begins with tributes to eighty-year-old men. What else does the Winter 1970 *Foxfire* magazine contain? Here is the TABLE OF CONTENTS for Winter '70, Volume 4, Number 4.

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196	BILL LAMB - 1890 – 1970; An article in memory of Bill Lamb, one of our finest contacts.
206	WEATHER SIGNS: How the old-timers predict weather by observing nature.
210	MAKING A HAMPER OUT OF WHITE OAK SPLITS: Beulah Perry shows how to make a hamper.
214	MAKING A BASKET OF WHITE OAK SPLITS: Aunt Arie shows how to make a small basket.
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261	MOUNTAIN RECIPES: Another list of recipes to add to those already printed.
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Should you find out how to predict weather? Learn to make a basket? Or a hamper out of white oak splits? Should you look at the mountain recipes, or find out about which wild plants are edible? Should you read more about Bill Lamb and how he captured the love and appreciation of the young folks? Or should you take a look at the poetry those Appalachian high school students are writing and choosing for their publication? And what about the article entitled "My Most Valuable Possession ?"

We decided to begin with two articles and a bit of the students' poetry. We will start first with "My Most Valuable Possession" and then take a look at basket-making with Aunt Arie.

"My Most Valuable Possession"

> If you had to go into the forest today and survive, what is the one item you could

> take that would contribute most significantly
> to your success?

Evidently *Foxfire* students had been asking their contacts that question for over eight months in preparation for their article on "My Most Valuable Possession." The people to whom they addressed their query had actually survived in the wilderness and were still living in much the same way as they had in the past. What were their answers to the question? They varied.

> -- I think a cookstove would be the really important thing for a woman.
> -- Back in the olden time, why, it'd have to be a horse or a mule or a yoke of steers.
> -- The plow is just about th'most important thing on th' farm.
> -- A good axe ... you could put up a house with one, hew cross ties for money, cut firewood, saw logs -- oh law, law th' many things.
> -- A Bible, clothes and food.
> -- Consideration for others.

And there were several other responses. Each contact spoke at length about his early experiences and the surrounding circumstances. In the course of asking the question and hearing out the old timers one can imagine all the history that the high school students were absorbing along with respect for the spirit and ingenuity of their forbears. Many people they interviewed were still using their old survival skills, not as hobbies, but as necessities.

In fact, every issue of *Foxfire* contains one old-fashioned skill of strategic importance now for the older Appalachians. Let us turn now to one of the "how to" articles in this issue -- the article about Aunt Arie showing how to make a small basket for carrying "vittles" and whatever.

"Making a Basket Out of White Oak Splits:
Aunt Arie shows how to make a small basket."

> I've been a'hopin' I'd have company today. That just shows if you wish and want somethin' bad enough, God'll usually bless y'with it.

That is how Aunt Arie greeted Jan and Mary, two students from *Foxfire*, when they arrived to interview her one hot summer day. Jan writes that when she first saw Aunt Arie:

> My immediate reaction was one of shock. How could such a tiny, delicate woman eighty five years old maintain her own garden, do all her cooking and cleaning, make quilts every winter for her family and friends and still manage to survive without any of the luxuries we take for granted?

The rest of the article provides some answers to these questions. Jan and Mary learned about Aunt Arie's childhood and how she used to carry corn and eggs for miles in baskets like the one she would teach them how to make. Aunt Arie even cooked dinner for her young *Foxfire* friends on an old wooden stove, in black iron kettles with water drawn from the well.

After giving the reader some idea of Aunt Arie's existence and their response to it, the students present Aunt Arie in the act of making a basket of oak split leaves. Faithfully, they record her careful instructions along with sixteen photos showing the exact steps involved. On the last one, Aunt Arie sits smiling and proud with her completed basket on her lap, a marvelous twinkle in her eyes.

Jan is not only impressed with Aunt Arie's skills. The young high school senior and the eighty-five-year-old lady make real contact as human beings. Jan realizes why other *Foxfire* students who had visited her previously had spoken of Aunt Arie with such appreciation. "She is," Jan writes, "just plain good. She is full of vitality and determination, and she radiates a warmth that few people have. Aunt Arie is really hard to explain. She is just downright likeable and fun." At the close of the article Jan writes a paragraph that probably sums up as well as anything the real benefits of *Foxfire* for the young people involved:

> Because of people like Aunt Arie and Beulah Perry this work has been very rewarding for me. They have so much to offer; so much generosity and willingness to spare. I've learned not only the skills required to make baskets, but also I've learned the value of sincere friendliness, honesty and hard work, and that may be the most important lesson of all.

A Comment on the Style of the Articles

The reader is compelled to admire the students' clear, direct language and their faithfulness to their subjects. They know how to stand back and let their resource persons speak for themselves as much as possible. Providing just enough background to place the statements in proper context for the reader, they interject their own personal responses sensitively and sparingly.

Throughout, they manage to keep the spotlight firmly on the people they are interviewing.

A Look at the Students' Poetry of Rabun Gap-Nacoochee School

In strange contrast to the look backwards, and the faithful transcription of the language, cadence, rhythm, expressions of the older Appalachians, the poetry section is completely contemporary in style. The sensitive, intelligent young people let the experiences of the older people blend with their own thoughts into strange new patterns and insights. Take this one, for example:

From Within

by Charles Beamer

These days
when fires won't light,
lights don't shine,
and birds bank against
the level running northers....
The stick trees lie
in the grass of rain pools
cut rippling by the wind;
only the speaking river
holds the coals of life,
running always toward spring.

or------

Goodbyes

by Tom Smith

Their faces open holes in me
Where I cannot forget the years
I never knew them, Opening
through too much time, they remember
what was my face; that face's change
where frames of eyes are scattered through
the morning we have seen, now dead;
they wonder who I was; which face
out of the weekday moods was mine.
I was them all and I was none
of them....

The editors have placed these poems of the youth alongside tintype photographs of *Foxfire* older "contacts" when they were young. It is a strangely moving juxtaposition, reminding the reader once again of *Foxfire's* unique blend of the old and the new.

We have only begun to sample the contents of this issue. The recipes are a tasteful collection; the section on how to tell weather from signs in nature is worth far more than a cursory glance. So is the article on home remedies and the one on edible wild plants. The magazine contains a wealth of wisdom and folklore clearly and effectively presented. It is hard to believe that this distinctive, professional-looking magazine is the work of eighth to twelfth grade small town school students.

A Glance at Other Issues of *Foxfire*

Throughout all the issues, the students who compile and edit *Foxfire* keep their purpose firm. Their primary aim remains the immortalizing of a culture that might vanish without their rescue of it in some permanent form. Each *Foxfire* deals with various aspects of the older Appalachians' existence. Through their "contacts" the students provide readers with instruction about how they, too, might learn to survive in a pre-or-post-technological age. Past issues have dealt with such topics as:

How to plant by the signs of the zodiac.
How to slaughter your own animals, cure, and smoke the meat.
How to build your own log cabin.
How to build a chimney.

The students continually compile mountain recipes and home remedies, and other bits of folklore all told in the words of those who are still carrying on in the old ways. The instructions for the how-to features are careful; the photos and diagrams help. They look as though you could follow them if you chose.

And the New

In addition to the practical know-how of the older folks, each *Foxfire* issue also contains an inner section, modern and avant-garde, usually printed on contrasting color pages. Here they include poetry, short stories, engravings, various artwork from both fellow students at Rabun Gap and students and professional artists from other localities. The entire format of the magazine is both impressive and simple.

SPREADING OF *Foxfire*

FOR the first couple of years, *Foxfire* had to worry constantly about having enough money to stay alive. Often it was touch and go from issue to issue. Happily, a number of important developments since have served to secure *Foxfire's* existence and increase its influence. Some of the events:

Incorporation of *Foxfire*, and Foundation Support

In order to receive foundation support, *Foxfire* became a non-profit corporation -- the Southern Highlands Literary Fund, Inc. An excellent national advisory board was assembled with an impressive Board of Directors.[1]

Small grants were obtained from the Coordinating Council of Literary Magazines, the Dyson Foundation, the Newport Folk Foundation, and the Katherine Graham Foundation. These funds covered some of the printing and mailing costs, allowing *Foxfire* to increase the number of copies per issue. (Now up to 5,000.)

Larger grants from the National Endowment for the Humanities helped *Foxfire* take more big steps forward. Students were able to have their own darkroom, and photographic equipment, and enough film, tape, and printing paper on hand to allow for substantial experimentation.

Recently, *Foxfire* obtained some money to support about 50 students to do interviewing and research in the summertime. This money will help the seniors pay for their college tuition. Most of Mr. Wigginton's students go on to college now! *Foxfire* seems to have whetted their appetite for learning.

Videotapes and Abstracts

Thanks to Ralph Rinzler of the Smithsonian Institution and Pete Seeger, the folk singer, *Foxfire* now owns a portable videotape system on which students can permanently record their finest "contacts." They already have videotapes of Bill Lamb splitting boards to make barrels; Harley Thomas cutting dovetail notches for log cabins; Lon Reid making splits for a chair; and Aunt Arie being herself. Plus many others.

Foxfire has received high praise from scholars. The magazine is now abstracted regularly in the journal *ABSTRACTS OF FOLKLORE STUDIES* and the Smithsonian Institute in Washington,

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[1] ADVISORY BOARD: Dr. Karl Anderson, President, Rabun Gap-Nacoochee School; Dr. Byrd Granger, University of Arizona; Ralph Gray, Chief, School Service Division, National Geographic Society; Mrs. Jay Hambidge, President, Jay Hambidge Art Foundation, Rabun Gap, Georgia; Robert Hamie, Director, Georgia Natural Areas Council; Joseph Hickerson, Archive of Folk Song, the Library of Congress; Wayne Miller, Corporation for Public Broadcasting, Wash., D.C.; Ralph Rinzler, Director, Festival of American Folklife, The Smithsonian Institute; Jonathan Williams, Director, The Jargon Society, Renland, N.C. BOARD OF DIRECTORS: B. Eliot Wigginton, President, Rabun Gap, Georgia; John S. Dyson, Vice-President, Treasurer, N.Y., N.Y.; Howard T. Senzel, Vice-President, Secretary, N.Y. N.Y.; John D. Viener, Assistant Director, N.Y., N.Y.; James Easter, Baltimore, Maryland.

D. C., has requested copies of all taped interviews conducted by the students.

Publicity for *Foxfire* has been widespread

From its inception, *Foxfire* caught the imagination of many newspaper and magazine writers. Enthusiastic articles about *Foxfire* and the work of the students have appeared in periodicals ranging from *Media and Methods* to the National Geographic Society's *School Bulletin*, the *Saturday Review* to the *Whole Earth Catalogue*.

Foxfire has set up satellite staffs

Foxfire has been extremely generous in sharing its ideas with other high schools. It has, in fact, arranged for journalism classes at other high schools in its area to have *Foxfire* experiences of their own, and expand coverage of any given topic in their surrounding environments.

Foxfire has initiated exchanges and consultantships

In a recent letter to the National Commission on Resources for Youth, Mr. Wiggington described their most far-reaching plans:

> In trying to spread the idea even further, we now have an exchange program going in which we send our high school kids to various places to work with other kids who are trying to get the same sort of thing going. They, in turn, send some of their kids down here to see how we make *Foxfire* work. This year we've sent two separate groups to New York to work with the kids on the Lower East Side who are putting out the *Fourth Street i*. ...they, in turn, have sent two groups of their kids down here. All have been visitors for a period of at least a week, and it's worked out beautifully so far....
>
> We are also working with some Indian kids on a Sioux reservation in Pine Ridge, South Dakota. The Indian kids have already been here, and we hope to get some of ours out there soon. That whole exchange thing can be a healthy, positive thing, I think. The way the kids have interacted so far has been truly rewarding -- and it's been a great experience for them. Most of them have never even flown before, much less been out of their respective areas. Wild....

Foxfire becomes a book

Doubleday, Inc. is bringing out the collected articles of the first four volumes of *Foxfire* in hardback and paperback for '71 and '72. **A first printing** of 20,000 copies is scheduled.

UNIQUE STRENGTHS OF FOXFIRE

WE have already indicated some of *Foxfire's* power, strength, and special appeal. Now, we would like to sum these up, stressing *Foxfire's* excellence as an educational model, and as a program for youth.

Adult-Youth Collaboration Model

Foxfire is a classic example of one effective type of productive youth-adult alliance. Mr. Wigginton exemplifies the kind of adult who knows how to bring out the most in young people. First, he inspired them to take on a significant challenge: the publication of a national journal. He showed them what they could do, and let them do it. He got out of their path as quickly as possible, leaving all major decisions to them about what to put in the magazine, how to promote it.

But he was always there to help in some strategic ways:

1. His continued role as the advisor to *Foxfire* provides continuity from one year to the next, offering a note of stability often lacking in even the most worthwhile youth projects. (After all, students grow up, the leaders leave, and the next group can let a good idea die.)

2. As their teacher, he keeps them to high standards. He insists that his students learn all essential skills, and learn them well. Through setting up the system of job rotation, a Junior Board, and requiring a necessary number of tasks they have to accomplish before being considered for the Senior Board he makes sure that the learning is balanced for all his students. And he keeps his job of checking the final copy before it goes to press.

3. He helps them get money from foundations. Mr Wigginton has also managed to assemble an unusually able national advisory board and board of directors -- an important group of adults on whom the students can test their ideas and rely for suggestions and specific help.

4. But despite the important role Mr. Wigginton plays, he believes in his students enough to give over all the major activities of the publication to them. He insists that it is their undertaking. They are on "center stage," not he. From the beginning he had confidence in their ability to put out a successful magazine, and he was right. No one is more pleased then he when his students proceed without him.

Benefits of *Foxfire* for students

Students have become transformed through their experiences on *Foxfire*. Their motivation to learn increased enormously, and they have gained many important skills.

All the uses of language -- reading, speaking, writing, listening -- they learned easily and joyously as they compiled their magazine. They gained all kinds of business skills also. And they learned the value of careful research. Many of the students spent months gathering their materials, observing, recording, and checking each detail.

There have been even more significant effects. Through *Foxfire*, students have learned how to be responsible -- how to make important decisions and run an ambitious enterprise mostly on their own. They have done this in a real setting, where decisions could be tested in actual results -- not in some artificially contrived, simulated learning experience.

Through participating in the publication of *Foxfire*, students gained a sense of mastery. Adolescents need something challenging and important to do. And when they find it -- as one *Foxfire* student expressed it -- "It's more satisfying than fun." Being part of such a successful enterprise as *Foxfire* must have given many a Rabun Gap student a taste of the heady, long-lasting pleasure that comes from genuine accomplishment.

Perhaps, most important, *Foxfire* students have learned to communicate across the usual barriers of age -- sometimes across a sixty-five-year span. We are reminded once again of Professor Urie Bronfenbrenner's observation that cross-age experiences happen all too seldom in America, and that reliance on peer group only dwarfs the human spirit. We are grateful to *Foxfire* for providing so inspiring an exception. Through their work on *Foxfire*, teen-agershave stretched to find human beings in older people, and through this reaching, the students themselves have grown into more thoughtful, compassionate,and wise human beings.

This strength is what *Foxfire* is proudest about. In its latest brochure, *Foxfire* states that Reese Cleghorn, describing *Foxfire* in *Atlanta Magazine*, came as close as anyone to expressing its ultimate purposes when he said:

> *Foxfire*, a delight to read, is certain evidence that literary talent and sensitive interest can flower among the very young. But there is more. It is possible to come of age in our consumers' melting-pot without much sensitivity to any values much better than those conveyed through the incessant packaging and selling of products. It seems to me that the principal virtue of the Rabun Gap students' undertaking is not that it improves their literary skills, or even that it helps preserve a disappearing heritage in the mountains, but that it is making them look at people whose lives run across the grain of the society that surrounds them today, but whose worth and integrity as people are clear. It may be that Harley Carpenter's knowledge of weaving oak splints is only a curiosity.

> But the students, I think, are looking past the curiosity to Harley Carpenter himself, and except for a literary endeavor, they would not be looking at all. Their poetry suggests, certainly, that they are looking past the skills and customs, the crow calls and oak 'splits,' into the deeper bogs and brighter glades of nature and life. Why shouldn't that happen in high schools?

FOXFIRE AS MODEL

In the few short years of its existence, *Foxfire* has clearly been more than its modest name might imply -- a "glow" in the darkness. It has spread a new bright light across our troubled and age-divided land.

Going out into any community, finding what the residents have to offer, treating all people with respect, learning from them, setting up dialogues between different age groups and backgrounds -- this can be done with any culturally distinctive group, in fact with any neighborhood now that *Foxfire* teen-agers have shown the way. It is a magnificent idea, simple, beautiful, important.

AFTERMATH

THE *Foxfire* staff has been working for a year on the third book in their series for Anchor/Doubleday. They expect that it will take another year to complete. Some of the topics being researched are hide-tanning, dulcimer-making, well-digging, wooden churn-making, traditional toys, and wedding and courting customs. Also, there will be new personality portraits.

Sales have been soaring for the first two books. As of August 21, these were the total sales figures:

The Foxfire Book (hard)	37,655
The Foxfire Book (paper)	433,873
Foxfire 2 (hard)	16,078
Foxfire 2 (paper)	137,801

On June 10th, 1973, students and advisors from eleven school systems converged at Rabun Gap to learn more about the application of the *Foxfire* learning concept in their own communities. They came from as far away as Jamaica, Haiti, and New Mexico, and from as near as Mississippi and North Carolina to participate in seminars devoted to learning specific skills -- photography, interviewing, layout, circulation, and archiving techniques.

Foxfire students frequently spend summers working to help other groups start magazines. They have gone to Haiti and Jamaica, Mississippi, South Carolina, Maine, and New Mexico.

Foxfire has bought a log gristmill in which all the works are hand hewn of chestnut. The mill has been moved to a spot which may be the site of a *Foxfire* museum.

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TOWARDS A MODEL

FOR YOUTH INTO ADULT PROGRAMS

> It is important to ask, along with specific questions about how schools function, more general questions about the development from childhood through youth to adulthood. Only by continuing to ask these more general questions can we avoid waking up some day to find that educational institutions are finely tuned and efficiently designed to cope with the problems of an earlier day. Among the more general questions, we need to ask how it is that the young people become adults.
>
> James S. Coleman[1]

THE nine programs we have just described demonstrate several ways in which young people find meaning and purpose in their lives. Although they differ markedly, the programs contain certain common elements. They fill genuine needs; provide challenge; offer active learning; relate theory to practice; suggest possible careers for adolescents; provide a community feeling; demonstrate ways in which old and young can work together effectively; and they all promote some social maturity.

Through studying these projects, and after perusing hundreds of others assembled by the National Commission on Resources for Youth, we have concluded that their combined strengths suggest the components of an eventual model for "youth into adult" programs. Although such a model is far from crystallized, we can now designate at least some of the important characteristics that worthwhile youth programs might include:

KEY ELEMENTS OF MODEL YOUTH PROGRAMS

1. They would fill genuine needs for both adolescents and society, involving youth in significant tasks--ones that both young people and adults recognize as important. More than make-work activities designed to keep teenagers busy or make them feel virtuous, they should be addressed to some crucial problem, such as community health, pollution, drug addiction, unique concerns of minority groups, female liberation, career education, crisis intervention, civic affairs, communication across age groups, services needed for infants, mothers, children, adolescents, or for older citizens. Nor should aesthetic needs be ignored, for youth is a time to nurture and fan creativity.

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[1] James S. Coleman, "How do the Young Become Adults?" *Review of Education Research*, Vol. 42.

2. They would provide challenge, offering adolescents a chance to do something difficult. The tasks would require a full expenditure of both mind and spirit. They would offer the participants the opportunity to perform at higher levels than they had previously believed possible. Like all of us, young people probably operate only on one-hundredth of their potential most of the time.

3. They would offer active learning in an age of increasing spectatorship. Learning through experience, through actual observation and involvement is not only a natural way to learn, but is especially suited to the restless energies of youth.

4. They would relate theory to practice, demanding more learning to guide further practice. Youth involved in such projects would be stimulated to learn intensively about the issues involved, to reflect seriously on their firsthand experiences, to test ongoing theories, and to consider what more they need to learn in order to solve the problems involved.

5. They would provide a community experience. They would offer to their participants a sense of community--the feeling of belonging to an extended family, and the exhilaration that results from being associated with others in significant activities. With the reduction in size of the nuclear family and the decline of the extended family, young people need both a center for their changing selves, and the warmth and protection of friends.

6. They would demonstrate new types of youth-adult alliances. They would strive for an effective balance, a delicate partnership between young people and adults, in which each age group offers what it uniquely can.

7. They would give adolescents some genuine knowledge of the many occupational options in the adult world. Through their own active involvement, young people could find out about the world of work, professional careers, and social service. They could test out their own interests and potentials, and thus become better able to make informed choices about future careers and life-styles.

8. They would be both structured and flexible in format. In the past, many youth projects have failed because they were too rigid to respond to new situations, or too loosely structured to provide a clear and continuing sense of direction for their members. Ideally, youth programs should remain sufficiently fluid to modify goals and to improve their practices when necessary.

9. They would promote genuine maturity. Most important, within each program the young people should be encouraged to exercise adult responsibilities and to discover their capacities for adult roles. The youth involved in such programs would participate actively in decision-making, governance, and leadership.

SOME PRACTICAL GUIDELINES FOR THE FUTURE

OVER the years many excellent youth programs have been still-born or short-lived. We will make some suggestions here based on our understanding of the reasons for the success of the programs which have endured.

We do this with a fair degree of humility since what may work in one situation may very well be a disaster elsewhere. And what is appropriate one year may be obsolete the next. Most of our guidelines are little more than "common sense"--nothing extraordinary. But we have observed that common sense is derived most often after the fact, rather than used as a guide to practice. We have seen scores of good programs fail--anti-poverty, school innovations, community action, youth programs of all kinds flounder and die because they had not been prepared for highly predictable complications. With the risk of telling readers what they already know, we will offer a few specific suggestions that might prevent good programs from unnecessary failure.

1. If you want to start a new project, first find out what already exists. Perhaps there are some agencies that are doing part of what you want to do. Perhaps there are some ongoing programs to which your service could be attached. Be aware of any conflicting interests that you might encounter. In other words, careful homework about other existing agencies and services must be done.

2. Be sure to check on the need for the project. Do a survey of how many people may need such a service or opportunity in a given area, and how many young people or adults might want to participate actively.

3. Decide on limited goals first. You can expand them later. Be sure what you hope to do is feasible within your time plan. Project goals are frequently all-inclusive, aiming at almost every problem in sight. Often it is disappointing to visit programs after reading their original proposals. Many are doing only a small fraction of what they originally intended. Why? Usually they failed to limit themselves sufficiently at the beginning. Better to start with fewer goals and expand gradually than to dream big and end small or extinct.

4. If it is a community project, be sure that it is perceived that way by the community involved. Wherever possible, members of the community should be included in an advisory role from the outset. Good public relations are essential to the healthy life of any project. The people directly affected should be informed regularly of the goals, activities, problems, and accomplishments of the program.

5. Check out financial resources carefully. Money is not easy to obtain, but there are several private foundations, civic, and federal funds that can be drawn on for worthwhile projects. Here

again careful homework and exploration are necessary. Different foundations focus on different problems, and these change from year to year. *The Foundation Directory* is a good place to begin.

6. After choosing specific goals, weigh all possible approaches. Before you decide on which methods to employ consider the universe of alternative possibilities. Careful consideration and examination of choices should be undertaken ahead of time. Of course, a certain amount of improvisation and responsiveness to changing situations is desirable, but getting stuck in one approach out of ignorance or early impatience can be disastrous.

7. Set up sound evaluation procedures throughout. Do not overlook the importance of keeping careful records. The initiators and directors of a project are often so busy that they tend to ignore the need for continuous evaluation. Consequently, they are in danger of being left without any tangible evidence of the results of their program. Evaluation is strategic (1) if you want to keep improving your program; (2) if you want to prove its effectiveness: and (3) if you want to expand and get additional financial support.

8. Provide for changing leadership. For a project to have a healthy, long life, growth within the project must be constantly nurtured and plans provided for the training and renewal of the staff members. Some of the projects we have examined have successfully used "serial leadership" to insure the development of their participants. In such programs as Compass, for example, the members proceed from level to level, teaching and exercising an increasing responsibility over those below them. They grow in this way, and those beneath often learn best from members only one stage above.

In the management of any organization, mechanisms are needed for training new leaders and elevating other members to responsible positions. Through providing continuous staff and leadership training experiences the programs can both insure longevity and prevent rigidity.

9. If the project is to be a collaborative effort involving adults and adolescents, some thought has to be given to the ways in which adults can work sensitively and effectively in programs designed for youth. Throughout this book we have highlighted some of the various adult-youth arrangements that have worked well. Here we would like to reemphasize a few of them:

a. As much as possible, the original ideas should flow from the adolescents. Adults should listen to the young people's plans. They can ask tough questions and participate in the discussions. But they must be careful not to take over.

b. Adults can help launch a project. They can show adolescents how to write a proposal, conduct a survey, and locate information about related agencies or other programs. They can suggest resource persons and contacts for financial advice. Perhaps they can help provide some of the initial funds.

c. Once the program is in motion, they can serve on the advisory board and be ready to offer professional skills or knowledge when the young people call upon them to do so. Probably they should also help devise careful evaluation procedures. Adults can always aid in public relations and fund-raising.

d. The continued support of some concerned adults can lend stability and continuity to programs in which youth can only participate for short periods--e.g., during a single school year. Without such support, many good youth programs disappear when their original leaders move on to new situations.

SOME HOPES AND DREAMS

AT present the public schools are required to do what has traditionally been the combined effort of many institutions--the family, the church, and the surrounding community. Today the schools are expected to accomplish Herculean tasks. Equip all young people with democratic values. Teach them significant skills and knowledge. Transmit the past. Prepare youth for present and future challenges. Eliminate racism and sexism. Make sure the young keep off harmful drugs, and so forth. Get them ready for jobs, college, family life, leisure, and responsible citizenship.

But despite the great expectations, the schools are not structured to accomplish all of these tasks adequately. Given the immense challenges now facing public education and society, it is increasingly clear that new types of school programs must be fashioned in the years ahead. In addition to sound traditional schooling, internships, apprenticeships, travelling schools, independent study, group projects--all kinds of alternatives are desperately needed.

We see some immediate possibilities for extending education for young people. To begin with, the school curriculum coordinators and various teachers might consider providing several school-based programs which extend into the community, programs like *FOXFIRE*. Countless variants of the youth programs we have described in this book can be used profitably as part of the present school curriculum, or as extensions of it. Many high schools throughout the country have already established courses which utilize field work in community service or art projects.

Teacher preparation programs particularly might arrange for future teachers to obtain further understanding of adolescents through involvement in some of the programs the young people voluntarily choose. In-service education for teachers might consider ways to use the programs to help discouraged teachers find renewed faith in the educability of the young.

We believe also that parents, social workers, criminologists, clergymen--all adults concerned with youth--could profit from observing or participating in some of the youth programs. So much can be learned from watching adolescents in situations outside of school or the home. There adults can hear young people talking honestly about the real problems that affect them. They can see some teenagers who have failed in the usual educational settings, or caused havoc in their families, come miraculously to life in youth programs where they move with agility and purpose, learning difficult materials quickly, and taking on leadership roles.

Lastly, we envision many more opportunities for youth to participate in extended periods of active learning. Young people should be given the option to take a semester or possibly a year off --either during high school or possibly between high school and college-- to work in programs or projects of their choice. Many adolescents are balking at going straight through 17 years of schooling without active participation in the affairs of the world. Growing numbers of youth are now choosing to delay their education in favor of "growing up" for awhile, trying out different life-styles, testing possible future careers before they are willing to seal themselves off into classrooms for four or more years again.

The active involvement of adolescents in adult affairs could be of mutual benefit. There are many problems that youth and adults can work on together. Adults need the special energy, the new visions, and fresh approaches that youth provide. Young people need the experience, wisdom, skills, and support of adults. By strongly encouraging the participation of youth in constructive activities, we can diminsh their feelings of insignificance during adolescence, and strengthen our own thrusts into an uncertain future.

We believe that a multiplication of worthwhile youth programs both inside and outside of school settings might help change immature youth into responsible adults. The widespread practice of such projects might indeed serve to transform adolescence into a genuine transition to mature adulthood.

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Pearl, Arthur and Riessman, Frank, New Careers for the Poor, The Non-Professional in Human Service. New York: The Free Press, 1965. A very important book for anyone interested in changing the occupational patterns of all poor people.

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Weinstein, Gerald, and Fantini, Mario D., *Toward Humanistic Education. (A Curriculum of Affect).* New York: Praeger, 1970. Published for the Ford Foundation. Important reading for teachers especially.

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Young, Whitney M., Jr., *Beyond Racism: Building an Open Society*. New York: McGraw-Hill, 1969. Offers a program of action for solving America's racial problems.

II. PRACTICAL INFORMATION

American Education. Monthly education magazine published 10 times a year by the Office of Education and the Dept. of Health, Education and Welfare. A good source for program ideas. 45¢ a copy. For sale by Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

Argyris, Chris, Interpersonal Competence and Organizational Effectiveness. Clear explanation of use of small groups in organization. Number Nine people highly recommend this book.

"Bridging the Gap from School to Work," A chapter reprinted from the 1968 Manpower Report to the President. Available from the President's Council on Youth Opportunity, 801 19th St., N.W., Washington, D.C. 20006.

Catalogue of Federal Assistance Programs. A 700-page volume of one-page descriptions of all federal domestic programs. Available from the Information Office, Office of Economic Opportunity, Washington, D.C. 20506.

A Chance for a Change: New School Programs for the Disadvantaged. Descriptions of programs for which funds under Title I of the Elementary and Secondary Act may be used. For sale by Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

Dickson, Alec and Mora, Count Us In, a Community Service Handbook. London: Dennis Dobson, 1967. Excellent source of suggestions for service and for "school-in-the-round" experiences.

Federal Funds and Services for the Arts, 1967. Prepared by the National Endowment for the Arts, describes 90 federal programs of interest to public and private groups. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. $1.00.

Federal Programs Assisting Children and Youth, 1967. Gives information on programs and federal funds available. For copies write to U.S. Department of Health, Education and Welfare, Social and Rehabilitation Service, Children's Bureau, Washington, D.C. 20202.

Federal Programs to Improve Mexican-American Education. Available from U.S. Office of Education, Mexican-American Affairs Unit, Washington, D.C. 20202.

Federal Programs in Job Training and Retraining. A complete listing of federal assistance with information on whom to contact for additional funding information. Health, Education and Welfare; OE-37012. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. 50¢.

The Foundation Directory. Third Edition. Each entry includes name and address where available, data on establishment, donor, purpose and activities, financial information. Copies are available from Russell Sage Foundation. 230 Park Avenue, New York, N.Y. 10017. $12.00. Regional branches of the Foundation Library Center will have information on the funding patterns of local foundations.

Handbook for Local Officials. Prepared by the Vice President's Office. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. $2.00. It is a working reference source of federal assistance available for local use.

Job Fair Guide Book. A how-to-do-it manual based on Houston and Dallas experiences. Available from the National Alliance of Businessmen, 726 Jackson Place, N.W., Washington, D.C. 20235; or Mayor's Office, City Hall, Houston, Texas 77002.

Lembeck, Ruth, Teenage Jobs. New York: David McKay Company, 1971. Contains suggestions for full and part-time jobs any time of the year. The appendix provides an excellent sampling of youth organizations related to education and jobs.

Levine, M., and Levine, A., A Social History of Helping Services: Clinic, Court, School and Community. New York: Appleton-Century, 1970.

Manual for Youth Coordinators. President's Council on Youth Opportunity, 1969. The President's Council on Youth Opportunity, 801-19th Street, N.W., Washington, D.C. 20006. Extremely helpful source for community leaders, educators, voluntary organizations. Contains information of use all year round. Excellent reference materials and working bibliography. Detailed, informative, practical. Organized into five sections: Planning, Employment, Education, Recreation, Transportation.

The Mayor and Federal Aid, Evolving Methods of Inter-Governmental Action to Improve Urban America. Discusses program development process, and case studies in organization. Available from U.S. Conference of Mayors, 1707 H Street, N.W., Washington, D.C. 20006.

National Commission on Resources for **Youth publications**:

--Forty Projects by Groups of Kids, describes 40 community action projects initiated or maintained by young people, NCRY, 1970, $2.00.

--Resources for Youth, a quarterly newsletter which describes outstanding youth participation projects, NCRY, free.

--Youth Tutoring Youth Manuals:

  Supervisor's Manual, for the person who directly supervises a tutoring program, NCRY, 1970, $1.00.

  A Manual for Trainers, for use by the person responsible for the pre-service and in-service training of tutors, NCRY, 1970, $2.00.

  You're the Tutor, addressed directly to the tutor, NCRY, 1970, $ .25.

  Tutoring Tricks and Tips, hints for the beginning tutors, NCRY, 1970, $ .25.

  For the Tutor, suggestions and games tutors can use, NCRY, 1970, $ .50.

Order these materials from NCRY, Rm. 1314, 36 West 44th Street, New York, New York 10036.

New Directions in Vocational Education: Case Studies in Change. Department of Health, Education and Welfare publication. No. OE-80047. Available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. 30¢.

New Roles for Youth in School and Community, describes about 50 projects, most of them school-based, which provide youth with the opportunity to perform significant work in their communities and schools. Project descriptions are extensive and based on material from the files of the National Commission on Resources for Youth. New York: Citation Press, 1974.

Putting the Hard-Core Unemployed Into Jobs. Parts I and II, a report of the Business-Civic Leadership Conference on Employment Problems, 1967. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. 35¢ for Part I. 65¢ for Part II.

Report of the National Advisory Commission on Civil Disorders. The Kerner Report. Offers a series of recommendations for action. An extremely important document. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. $2.00.

Riley, Clara M., Head Start in Action. Englewood Cliffs, New Jersey: Parker, 1967. A manual of operation resulting from a summer program run by a Black sorority.

STEP, Scientific Technical Employment Program. Explains procedures for matching students to jobs. Available from the Sales and Distribution Branch, U.S. Department of Commerce, Washington, D.C. 20230, or the President's Council on Youth Opportunity, Washington, D.C. 20006.

Tanck, James, *College Volunteers*. A guide to action: helping students to help others. National Program for Voluntary Action, 806 Connecticut Ave., N.W., Washington, D.C. 20525. Produced with the support of VISTA (Volunteers in Service to America). An excellent source of ideas for programs.

Testimony Presented at the Cabinet Committee Hearings on Mexican-American Affairs. Offers concrete proposals to provide the Spanish-speaking community with greater service in the areas of agriculture, labor, health, education, and welfare. Inter-agency on Mexican-American Affairs, 1800 G Street, N.W., Washington, D.C. 20506.

Title I, ESEA: A Review and a Forward Look - 1968. A review of the Title I Programs. Examples of twenty-one programs. Available from the National Advisory Council on the Education of Disadvantaged Children, 1900 E Street, N.W., Washington, D.C. 20415.

Youth Takes the Lead. A URC Publication, 1968, Science Research Associates, Inc., U.S.A. A guideline for use by teenagers in planning and carrying out community service projects.

FILMS

OEC Film Guide. An extensive listing of staff training films for a variety of youth programs. Available from Office of Economic Opportunity Information Office, Washington, D.C. 20506.

Summer. A 16mm color film, 28 minutes, prepared for the President's Council on Youth Opportunity. It presents the story of three young people in different summer programs. Available on loan only for television and large audience use from Audio Visuals, President's Council on Youth Opportunity, Washington, D.C. 20006.

With Time to Share. 26 minutes, color. California high school students perform sophisticated physical therapy with children and adults in a home for retarded people. Unusual features of the project include a training program established by the students using experts in retardation from local universities and other institutions. Available from NCRY, 36 West 44th Street, New York, N.Y. 10036.